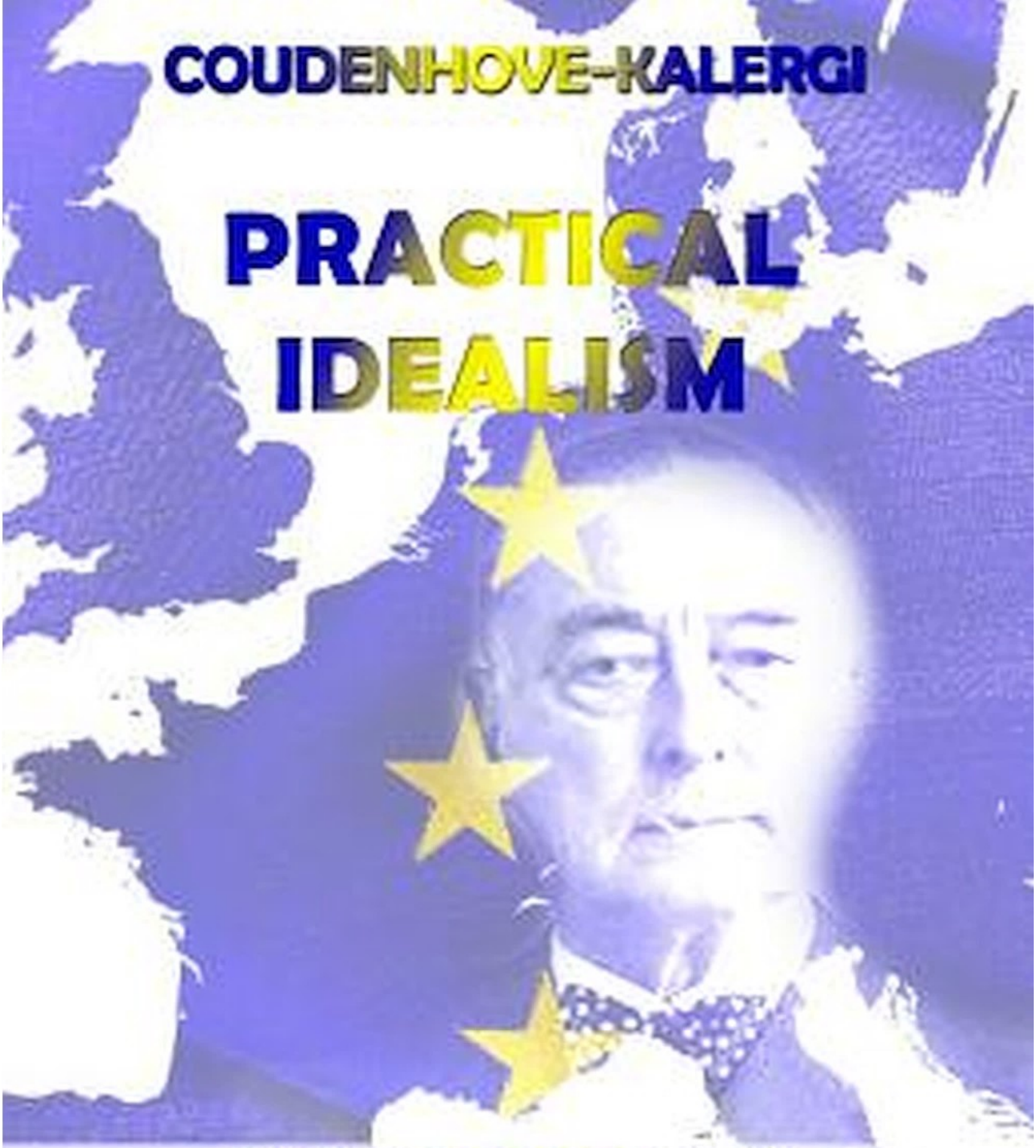
COUDENHOVE-KALERGI

PRACTICAL IDEALISM



THE KALERGI PLAN TO DESTROY EUROPEAN PEOPLES

OMNIA VERITAS

Coudenhove-Kalergi was a pioneer of European integration. He was the founder and President for 49 years of the Paneuropean Union. His parents were Heinrich von Coudenhove-Kalergi, an Austro-Hungarian diplomat, and Mitsuko Aoyama, the daughter of an oil merchant, antiques-dealer, and huge landowner family in Tokyo.

His "Pan-Europa" was published in 1923 and contained a membership form for the Pan-Europa movement. Coudenhove-Kalergi's movement held its first Congress in Vienna in 1926. In 1927 the French Prime Minister, Aristide Briand was elected honorary president. Personalities attending included: Albert Einstein, Thomas Mann and Sigmund Freud. Figures who later became central to founding the EU, such as Konrad Adenauer became members.

His basic idea was that democracy was a transitional stage that leads to rule by a new aristocracy that is largely taken from the Jewish "master race" (Kalergi's terminology). His movement was reviled by Hitler and Hitler's response can be seen in his venom against Jews and Internationalists in Mein Kampf. It is likely that "Practical Idealism" provoked extreme anti-semitism and it was certainly a prime target for Nazi book burning. In many ways, as the authoritarian antithesis of Nazism, "Practical Idealism" is the missing part of the jigsaw of 1920s European politics. (See The European Civil War). However, despite this role in 1930s politics Coudenhove-Kalergi is greatly respected today in the EU as a founding father and the Europe Prize is awarded in his name.

Coudenhove-Kalergi was the first recipient of the Charlemagne Prize in 1950. The 1972–1973 academic year at the College of Europe was named in his honour. Coudenhove-Kalergi proposed Beethoven's Ode to Joy as the music for the European Anthem. He also proposed a Europe Day and a European postage stamp.

This translation of only the first part of "Practical Idealism" is intended to give the reader a taste of Coudenhove-Kalergi's philosophy. It is the "great work" that inspired General de Gaulle and is the foundation of the EU.

(A crude translation of the whole book is also appended)

CONTENTS

FORWARD 4

FROM RUSTIC AND URBAN PEOPLE 8

1. RUSTIC AND URBAN DWELLER 9
2. JUNKER (Country Squire) -MAN OF LETTERS 12
3. GENTLEMAN - BOHEMIAN 16
4. INBRED - CROSSBRED 20
5. PAGAN AND CHRISTIAN MENTALITY 24
   - CRISIS OF NOBILITY 29
6. SPIRIT DOMINANCE INSTEAD OF THE SWORD 31
7 TWILIGHT OF NOBILITY 34

8. PLUTOCRACY 39
9. BLOOD NOBILITY AND FUTURE NOBILITY 44
10. JUDAISM AND THE FUTURE NOBILITY 49

OUTLOOK 55

INTRODUCTION

Practical Idealism is heroism; practical materialism is eudaemonism ie: selfishness. Those who do not believe in ideals, have no reason to act idealistically; or to fight for ideals and to suffer. He who does not believe in ideals knows and recognizes only one value: desire; only one single evil: pain.

Heroism presupposes faith and commitment to the ideal: The belief that there are higher values than pleasure and a greater evil than pain. This opposition runs through the whole of human history; it is the antithesis of Epicureans and Stoics. This contrast is much deeper than that between theists and atheists: for there were Epicureans, who believed in the gods, as Epicurus himself; and there were idealists who were atheists, like Buddha.

So this is not about believing in gods - but the belief in values. Materialism is presuppositionless - but unimaginative and uncreative; Idealism is always problematic and often becomes entangled in nonsense and madness: yet mankind owes its greatest works and deeds to the idealist.

*

Heroism is aristocracy of mind. Heroism is related to the aristocratic ideal, just as materialism is related to democracy.

III

Democracy believes more in number than in value, more in luck than in greatness. Hence political democracy can only be fruitful, and creative when it has smashed the pseudo-aristocracy of birth and gold to replace it with a new aristocracy of spirit and mind. The ultimate meaning of political democracy therefore is: intellectual aristocracy; the materialists want to create enjoyment, the idealists power. The leader is intended to take the place of the ruler - the noble sense in place of the noble name - the rich heart in place of the rich pocket. This is the meaning of any development that calls itself democratic.

Any other sense would be cultural suicide.

It is therefore no coincidence that Plato was also the prophet of the intellectual aristocracy and the socialist economy; and also the father of idealist philosophy. Because both aristocracy and socialism are: practical idealism. The ascetic idealism of the South revealed itself as religion; the heroic idealism of the North as technology because the environment of the North was a challenge to the people. Other nations submitted; the Europeans took on the challenge and fought. The European fought until he was strong enough to subdue the earth:

he fought until he forced nature itself, which had challenged him, into his service. This struggle demanded heroism and begat heroism. So the hero was to Europe

IV

what the saint was for Asia; and hero worship like the veneration of saints. The active Ideal took the place of the quiet, and it was considered greater to fight for an ideal, than to suffer.

The purpose of this heroic world mission in Europe has only been present since the modern era; because the technological age only begins with the modern age, it is the war of liberation against the winter. This technological age is also the age of work. The worker is the hero of our time; its opposite is not the citizens - but the parasite. The aim of the worker is work, of the parasite enjoyment. That is why modern-day technology leads to the heroism of the worker as practical idealist.

*

The political and social problems of the 20th century are playing catch up with the technological progress of the 19th. This requirement of time is difficult because the development of technology without a break in its rapid pace pushes the development of man and mankind ever further. This danger can be averted either by mankind slowing technical progress or by accelerating social progress. Otherwise they will lose their balance and overturn. The World War was a warning. Thus, with technology people have the alternative: suicide or understanding! That is why the development of the world will be without precedent in the coming decades.

V

Today's disproportion between technical and social organization will either lead to devastating disasters - or to a political progress that leaves all historical models behind for quickness and thoroughness and opens a new page in human history.

As the human impact of technology is felt the heroic have new ways of war and the consciousness of humanity begins to play out its historical role. Man's legacy is his work. Humanity will organize one day to wrest from the earth everything she still denies it today. Once one attains this view any war will be a civil war, and every murder is a murder. The age of war is then seen to be as barbaric as the era of cannibalism. This development will come when we believe in it and fight for it; if we are not short-sighted, losing sight of the main lines of development, if we are lucid, and have a clear knowledge of the impending struggles and difficulties then practical ways will be found to overcome the obstacles that lie between us and our goals and we will have the "heroic will" to overcome them. Only this optimism of the will is needed to defeat the pessimism of cognition.

Instead of remaining in the shackles of the outmoded present and idly dreaming of better opportunities we want to take an active part in the development of the world through practical idealism.

Vienna, November 1925.

VI

NOBILITY

1920 to the memory of my father Dr. Heinrich Graf Coudenhove-Kalergi in reverence and gratitude

PART ONE: THE RUSTIC AND URBAN PEOPLE

1. LAND MAN - CITY DWELLER country and city are the two poles of human existence.

Country and city display their particular types of people: the rustic and urban people. Rustic man and Urban man are opposites psychologically. Farmers of different areas resemble each other emotionally often more than the citizens of the neighboring city. Between land and country, between town and city is space - between urban and rural areas time. Among European Rustic people there are living representatives of all ages: from the Stone Age to the Middle Ages; while only the cosmopolitan cities of the West have brought forth the extreme urban type, representative of modern civilization. So centuries, often millennia, separate a major city from the flat land that surrounds them. The Urban Man thinks differently, judges differently, feels differently, acts differently than the rustic man. The city life is abstract, mechanical, rational - country life concrete, organic, irrational. The townspeople are rationalist, skeptical, disbelieving - their rural compatriots are emotional, religious, superstitious.

[9]

All thoughts and feelings of the farmer crystallize around nature, he lives in symbiosis with the animal, the living creature of God, he is united with its landscape, depending on weather and season. The focal point of the urban soul is, however, society; it lives in symbiosis with the machine, the dead creature of man; the machine makes the city man independent of time and space, of the season and the climate. The country man believes in the power of nature over man - the city man believes in the power of man over nature. The rustic man is a natural product, the Urban Human a national product; one sees the purpose, extent and peaks in the world in the cosmos, the other in humanity. The rustic man is conservative by nature - the Urban Human advanced by society. All progress emerges from cities and city-dwellers. The city man himself is usually the product of a revolution within a rural race which broke with its rustic tradition, moved to the big city and there began a life on a new basis. The city robbed its residents of enjoyment of natural beauty; in compensation it offers art. Theater, concerts, galleries are surrogates for the eternal and changing beauty of the landscape. After a day's work full of ugliness the art institutions offer the townspeople beauty in concentrated form. In the country they are easily dispensable. - Nature is the extensive, art intensive manifestation of beauty. The nature of urban people

[10]

is dominated by desire; whilst the nature of the rustic people is one of steady fulfilment. Therefore the townspeople are mainly romantic, the country people classical. The social (Christian) morality is an urban phenomenon because it is a function of human society. The typical city dweller combines Christian morality with irreligious scepticism,

rationalist materialism and mechanistic atheism. The belief that results from this is that of socialism: the religion of the modern metropolis. To the rustic barbarians of Europe Christianity is little more than a reprint of paganism with a different mythology and new superstitions; - a true religion is belief in nature, on the strength of fate. Urban and rural people do not know each other; they distrust and misunderstand each other and live in veiled or outright hostility. There are many tags under which this basic antagonism is hidden: Red and Green International; Industrialism and agrarianism; Progress and reaction; Judaism and anti-Semitism. All cities draw their strength from the land; all land draws its culture from the city. The country is the soil from which the cities are renewed; it is the source that feeds them; the root from which they flourish. Cities grow and die: the land is eternal.

[11]

2. JUNKER - LITERATI

Literally the flower of rustic people is the country gentry, the Junkers. The flower of Urban People is the intellectual, the man of letters. Country and city are known for their specific peak types: nobility of the will in the rural type as against the nobility of the spirit in the city type, blood nobility against brain aristocracy. The typical Junker combines maximum character with a minimum of intellect whilst the typical literati has a maximum of intellect with a minimum of character. Not always and everywhere did the landed gentry lack intellect or the city nobility lack character; as in the modern era in England and at one time in Germany the blue-blooded minstrels were an excellent cultural element; elsewhere the Catholic "spirit nobility" of Jesuits and the Chinese intellectual nobility of mandarins in its heyday, showed as much character as spirit. The Junker and literati are peaks of the types that contrast rustic and urban people. The typical occupation of the Junker caste is the Officer and the typical profession of the literary caste is professional journalism.

[12]

The Junker officer remained, mentally and spiritually, standing on the stage of the knight. Hard on themselves and others, dutiful, energetic, steadfast, conservative and limited, he lives in a world of dynastic, militaristic, national and social prejudices. With a deep distrust of all things modern, against city, democracy, socialism, internationalism, he combines an equally deep faith in his blood, his honour and the belief of his fathers. He despises the townspeople, especially the Jewish writers and journalists. The literary man rushes ahead of his time; unprejudiced he represents modern ideas in politics, art and business. He is progressive, sceptical, witty, versatile, changeable; is Eudämonist, rationalist, socialist, materialist. He overvalues the mind, and undervalues body and character and therefore despises the Junker as backward barbarians. The nature of the Junker is rigidity of the will - the being of the literati is mobility of mind. Junker and literati are born rivals and opponents.

Where the Junker caste prevails, all must give way to a spirit of violence; in such reactionary times the political influence of intellectuals is absent or at least limited. Where there is the literary caste, the violence must give way to the spirit: Democracy triumphs over feudalism, socialism triumphs over militarism. The hatred by the literati of the aristocracy and the aristocracy of the literati in Germany is rooted in misunderstanding. Each sees only the dark side of the other and is blind to its advantages. The psyche of the rustic Junkers remains

closed to understanding the literati forever, as the soul of the literati remains closed to rustic people.

[13]

The youngest lieutenant has learnt to look with contempt upon the leading minds of modern literature and even leading journalists only have contempt for outstanding officers. Through this double misunderstanding of foreign mentalities militaristic Germany underestimated the resilience of the urban masses against the war and revolutionary Germany underestimated the resilience of the rustic masses against the Revolution. The country's leaders misjudged the psyche of the city and its inclination to pacifism - the leaders of the cities misjudged the psyche of the country people and their tendency to react: and so Germany lost the war, then the revolution.

The dichotomy of the Junkers and the literati is in the fact that these two types are extremes, not the mainstream of blood and mental nobility. Because the highest manifestation of blood aristocracy is the grand seigneur and genius is the summit of nobility of the spirit. These two aristocrats are not only compatible: they are related. Caesar, the completion of the Grand Seigneur, was the most brilliant Roman; Goethe, the summit of genius, was of all the German poets the most grand seigneur. Here, as everywhere, the intermediate qualities allow them to touch the summit. The consummate aristocrat is an aristocrat of both the will and the mind, but is neither Junker nor literati. He combines vision with willpower. Judgment with vigor, spirit and character. Where there are no synthetic personalities the diverging aristocrats of will and of mind should complement one another

[14]

rather than fight. In Egypt, India and Chaldea priests and kings (intellectuals and warriors) once ruled together. The priest bowed before the force of will, the kings before the power of the Spirit: brains showed the goals and arms paved paths.

[15]
3. GENTLEMAN - BOHEMIAN

The blood and spirit nobility of Europe created their specific types: in England the Gentleman; in France the mind of the noble bohemian. Gentleman and bohemian meet in an effort to escape the dreary ugliness of philistine existence: the Gentleman becomes overcome by style, the Bohemian by temperament. The Gentleman is the formlessness of life form - contrary to the bohemian life of colorless color. The gentleman brings order to the disorder of human relations - the bohemian freedom to bondage. The beauty of the gentleman's ideal is based on form, style and harmony: it is static, classical, Apollonian. The beauty of the bohemian ideals is based on temperament, freedom and vitality: it is dynamic, romantic, Dionysian. The gentleman idealized and stylized his wealth - the bohemian idealized and stylized his poverty. The Gentleman is set to tradition, the bohemian to protest: the essence of the gentleman is conservative -

[16]

the essence of bohemian revolutionary. The mother of the Gentleman-Ideal is England, the most conservative country in Europe. The cradle of the Bohemian is France, the most revolutionary country in Europe. The gentleman-ideal is the life of a caste - the bohemian ideal is the life of individuals. The gentleman-ideal has taken England back to the Roman Stoa - the bohemian ideal has taken France back to the Greek agora. The Roman statesmen approached the gentleman type, the Greek philosophers the Bohemian type: Caesar and Seneca were gentlemen, Socrates and Diogenes bohemians. The focus of the Gentleman is in the physical-psychological - the bohemian is spirit: the gentleman may be a fool and the bohemian a criminal. Both ideals are human crystallization phenomena: as the crystal can form only in a non-rigid environment so these two ideals owe their existence to English and French freedom.

In imperial Germany the atmosphere was lacking for the crystallization of personal awareness: therefore it could develop no equal Ideal. The German gentleman lacked the style, and the grace and suppleness for the bohemian temperament. Since he could not find any reasonable way of life, the German looked to his poetry for ideal incarnations of the German character: and found a physical-psychic Ideal in the young Siegfried, and a spiritual ideal in the old Faust. Both ideals were romantically anachronistic: this distortion of reality froze the lieutenant as the romantic ideal

[17]

Siegfried for the Prussian officer and the professor as the romantic ideal Faust for the German scholar. In place of organic ideals the mechanical occurred: the officer representing the mechanization of the psyche: the frozen Siegfried; the Professor the mechanization of the spirit: the frozen Faust. Wilhelmine Germany was proudest of the officer and professor classes. In them Germany saw the flower of the nation, like England in its political leaders and the Latin peoples in their artists.

To achieve higher development the German people must revise its ideals: its energy has to go beyond the military-sidedness and go wider for political and human diversity; the German mind must go beyond purely scientific tightness and wider for the synthesis of the poetic. In the nineteenth century the German people believed that two men embodied the highest styles: Bismarck, the hero of the fact and Goethe, the hero of the spirit. Bismarck renewed, deepened and revived the kitsch Siegfried-Ideal - Goethe renewed, deepened and revived the dusty faust-Ideal. Bismarck had the good qualities of the German officer - without their faults; Goethe had the good qualities of the German scholars - without their faults. In Bismarck, the superiority of the statesman overcomes the limitations of the officer - in Goethe the superiority of the poet-thinker overcomes the narrowness of the scholars: in the

[18]

organic personality the ideal is the man and in the mechanical the puppet. Through his exemplary personality Bismarck has done more for the development of the Germans than by his Empire; through his Olympic existence Goethe gave the German people a gift richer than his own: because of Faust only a fragment of Goethe's humanity gave rise to Goetz, Werther, Master and Tasso. But Germany should be careful not to sentimentalize and pull down these two living examples, making from Bismarck a sergeant and turning Goethe into a

schoolmaster. Through following these two summits of German humanity Germany could grow and be healthy; it can learn active and contemplative dimensions, energy and wisdom. Because Bismarck and Goethe are the two focal points that could form a new German lifestyle that would be Western ideals without peer.

[19]

4. INBRED - CROSSBRED

The rustic man is a product of inbreeding and the Urban man is hybrid. Parents and ancestors of farmers usually come from the same, sparsely populated area; the nobles from the same small upper class. In both cases, the ancestors are mutually related by blood and therefore mostly physically, mentally, spiritually similar. Consequently, they pass on their common traits and there is a tendency for will, passions, prejudices, inhibitions to occur at heightened levels in their children and descendants. The traits that result from this inbreeding are: loyalty, filial piety, a sense of family, caste, resistance, stubbornness, energy, narrowness; power of prejudice, lack of objectivity, narrowness of the horizon. Here there is no variation from the previous generation but simply its repetition: conservation takes the place of development.

In the big city international races are encountered. As a rule, the Urban man is a mongrel of a variety of social and national elements. They have the opposite characteristics, prejudices, inhibitions, will tendencies and ideologies from their parents and ancestors or at least these are weakened.

[20]

The result is that many hybrids of character combine such as lack of restraint, weakness, instability, and impiety faithlessness with objectivity, versatility, mental activity, freedom from prejudice and width of the horizon. Mongrels always differ from their parents and ancestors; each generation is a variation of the previous one, either in the sense of evolution or degeneration.

The inbred man is the single minded man and the mongrel the man with a large soul. In any individual his ancestors live on as elements of his soul: if they are near to one another, then the soul is uniform, monotonous; if they are distant then the man is diverse, complicated, differentiated. The size of a spirit lies in its extensiveness, which is in its ability to capture and embrace everything; the size of a character is its intensity, which is its ability to be strong, focused and resistant. Thus, in a sense, wisdom and energy are contradictions. The ability and inclination of people to look at things as a sage from all sides and without prejudice to positions on each point - weakens the volitional impulse to act out safely in a specified direction: for each subject it is possible to oppose countermotives , each faith skepticism, and to see the cosmic motionlessness in each action.

Being active may describe the limited, one-sided man. But there is not only an unconscious,

[21]

naivity: there is also a conscious, heroic stupidity. The heroic are temporarily limited from all sides of their nature except for the one that determines his actions - and to this type are all truly great men of action. Before or after his act he may be more objective, critical, skeptical: but during the act he is subjective, a believer, one-sided, unfair. Wisdom inhibits energy - energy denies wisdom. The strongest will is ineffective if it is directionless; a weak will can trigger the strongest effect when it is one-sided. There is no life without error, mistakes and debt: who is afraid to bear this stigma will stay in the realm of thought, of contemplation, of passivity.

Truthful people are always silent: because every claim is, in a sense, a lie; pure hearted people are always inactive: because every act is, in a sense, wrong. Bravery is but to speak when the risk is a lie; to do and to act risks injustice. Inbreeding strengthens the character, weakens the spirit - cross breeding weakens the character, strengthens the mind. Where inbreeding and crossbreeding meet under happy auspices, they bear witness to the highest type of human being the strongest character combines with the sharpest mind. Where inbreeding and mixture come together under unfortunate auspices they create degenerative types of weak character and dull mind. Man will be hybrid in the distant future. Today's races and castes are increasingly falling victim

[22]

to the fact that space, time and Prejudice are being overcome. The Eurasian-Negroid race of the future, outwardly similar to the ancient Egyptian, will replace the diversity of peoples with a variety of personalities. According to the laws of inheritance difference increases with the diversity of ancestors and the monotony of offspring with the monotony of their ancestors.

In inbred families one child is like another because all represent a common family type. In hybrid families the children differ strongly from each other: each forms a new variation of divergent parental and ancestral elements. Inbreeding creates characteristic types - crossing creates original patterns.

The precursor of the planetary man of the future is the Russian Slavic-Tatar-Finnish mongrel of modern Europe; because he, among all the peoples of Europe, is the race of the typical multi-soul people with a wide ranging, encompassing soul. His strongest antipode is the insular Briton, the highly bred single minded man whose strength typically lies in the character, in the will - he provides modern Europe with the most closed, perfect type: the Gentleman.

[23]

5. pagan and Christian MENTALITY

Two soul forms struggle for world domination: Paganism and Christianity. The denominations that bear this name only have very superficial relationships to the that soul forms. If the focus of the Dogmatic Ethical, is transferred from the mythological to the Psychological, then Buddhism converts to Ultra-Christianity while Ämericanism appears as modernized Paganism. The Orient is the main carrier of the Christian, the Occident the main carrier of the pagan mentality: the "pagan" Chinese are better Christians than the "Christian" Germans.

Paganism places vigor at the forefront of ethical value scale, Christianity love. The Christian ideal is the loving saint, the pagan ideal the conquering hero. Christianity wants to convert into a homo domesticus, the pet man, while Paganism wants to convert man to superman homo ferus, the predator man. Christianity will tame Tiger Cats - paganism turns cats to tigers. The high priest of modern Christianity was Tolstoy;

[24]

the high priest of modern paganism Nietzsche. The Germanic Edda religion was pure paganism. Under a Christian mask, they lived on, in the Middle Ages as a gallant, in modern times as an imperialist and militarist ideology. Edda were officers, Junker, colonizers. Captains of industry are the leading representatives of modern paganism. Energy, courage, greatness, freedom, power, glory and honor: these are the ideals of paganism; while love, gentleness, humility, compassion, and self-denial are Christian ideals. The antithesis: paganism-Christianity coincides with neither antithesis: Rustic man-Urban man nor inbred-crossbred.

Undoubtedly, however, rural areas favor pagan barbarism and inbred development and urban civilization favours cross breeding and the development of a Christian mentality. Universal pagan individualism is only possible in thinly populated regions of the earth, where the individual can assert themselves and develop ruthlessly and being different from his fellow man. In crowded areas, where man comes up against man, the socialist principle of mutual support should complement the individualistic principle of the struggle for existence and, in part, displace it. Christianity and socialism are international big city products. Christianity as a world religion took its output from the faceless world city of Rome; socialism of the nationally mixed industrial cities of the West. Both expressions of Christian mentality are based on internationalism. Resistance to Christianity was greatest in the rural population

[25]

of pagans; just as today it is the rural population which has the strongest resistance to the realization of a socialist way of life. Always sparsely populated, northern areas were centres of pagan volition whilst densely populated southern areas were hotbeds Christian feeling. Where the contrast between Eastern and Western spiritual life is talked of today it is mostly seen as a conflict between the people of the South and the North.

The Japanese, the northernmost culture Orientale, often approaches the Occidentals; while the mentality of Süditalieners and South Americans is oriental. For the states of the soul latitude appears to be more decisive than longitude. Not only the geographic location but the historical development seems determinative of the soul of a people. The Chinese, like the Jewish people, feel more Christian than the Germanic, because their cultural past is older.

The Teuton is closer in time to savages than the Chinese or Jew; these two ancient civilizations were able to thoroughly emancipate themselves from the pagan natural conception of life because they had at least three millennia longer to do so. Paganism is a symptom of cultural youth, Christianity a symptom cultural age. Three peoples: Greeks, Romans, Jews, each, in his own way, conquered the ancient civilized world. First the aesthetic-philosophical people of the Greeks: in the Hellenistic period; then the practical-political people of the Romans: the Imperium Romanum; finally the ethical-religious nation of the Jews: with Christianity.

[26]

Christianity, (John), through the ethical Jewish Essenes and spiritually Jewish Alexandrians (Philo) regenerated Jewry. As far as Europe is Christian, it is (in the ethical and spiritual sense) Jewish; as far as Europe is moral, it is Jewish. Almost all European ethics are rooted in Judaism. All champions of religious or irreligious Christian morality, from Augustine to Rousseau, Kant and Tolstoy, were Jews by choice in the spiritual sense; Nietzsche is the only non-Jewish, the only pagan ethicist in Europe. The most prominent and the foremost proponents of Christian ideas which are present in its modern reincarnation are pacifism and socialism, and these are Jewish.

To the east the Chinese people are ethical par excellence (as opposed to the aesthetic and heroic Japanese and the religious-speculative Indians) and the Jewish in the West. God was the head of state of the ancient Jews, their moral law was Civil Code, sin was crime. Judaism remained faithful over the course of millennia to the idea of theocracy, the identification of politics and ethics: Christianity and Socialism are both attempts to build a kingdom of God. Two thousand years ago the Christians, not the Pharisees and Sadducees were heirs and innovators of the Mosaic tradition; today it is neither the Zionists nor the Christians, but the Jewish leaders of Socialism: because they too want pay off the original sin of capitalism with the highest self-denial, redeem the people from injustice, redeem us from violence and slavery and transform the world to an earthly paradise.

[27]

The Jewish prophets of the present are preparing a new world era, in particular to make the Ethical primary: in politics, religion, philosophy and art. From Moses to Weininger ethics is the main problem of Jewish philosophy. In this basic ethical attitude to the world is a root of the unique greatness of the Jewish people - at the same time there is the danger that Jews who have lost their belief in ethics sink to cynical egoists: whilst people of other mentality still have an abundance chivalrous values and prejudices left over, even after losing their ethical attitude (man of honor, gentleman, cavalier etc.), to protect them from the fall into chaotic values. How the Jews mainly differ from the average city dwellers is that they are an inbred people. Strength of character associated with mental acuity predestined the finest specimens of the Jews to guide urban humanity in revolution, those who lacked the real spirit of aristocrats became the protagonists of capitalism.

[28]

[29][30]

PART TWO: THE CRISIS OF NOBILITY

6. SPIRIT DOMINANCE INSTEAD OF THE REIGN OF THE SWORD

Our democratic era is a miserable interlude between two great aristocratic eras: the feudal aristocracy of the sword and the social aristocracy of spirit. The feudal aristocracy is in decline, the aristocracy of the intellect is in the making. The interlude is called democratic, but in truth

it is dominated by the pseudo aristocracy of money. In Europe in the Middle Ages the urban citizens were ruled by a rural Knight, a pagan mentality was imposed on the Christian, the bloodline over the brain aristocracy. The superiority of the knight over the citizens was based on body and strength of character, on strength and courage. Two inventions have conquered the Middle Ages and opened the modern era: the invention of gunpowder meant the end of he rule of the Knights, the invention of printing was the dawn of mental domination. Body strength and courage lost their crucial importance in the struggle for existence after the introduction of firearms : spirit became the decisive weapon in the struggle for power and freedom.

[31]

The printing press gave the spirit a means of power of unlimited scope, it placed the writer at the heart of reading and so raised the writer to be the spiritual leader of the masses. Gutenberg has taken the reins of power and defeated the sword. Using printer's ink Luther has conquered a bigger empire than any German emperor.

In the era of enlightened despotism rulers and statesmen obeyed the ideas that came from thinkers. The writers of that time formed an intellectual aristocracy of Europe. The victory of absolutism over feudalism meant the first victory of the town over the country and also, in the fall of the warrior class, the first stage in the victorious advance of the spirit over nobility. In place of the medieval dictatorship of the country over the city arose the modern dictatorship of the city over the land. With the French Revolution, which broke with the privileges of blood nobility, began the second era of the emancipation of the mind. Democracy is based on the optimistic assumption that a spiritual nobility could be recognized and chosen by the majority of the people. Now we stand at the threshold of the third epoch of modern times: socialism. It is also based on the urban class of industrial workers, led by the aristocracy of revolutionary writers. It decreases the influence of blood nobility and leads to the growing influence of the Spirit nobility. This development, and so the chaos of modern politics will only then come to an end until a spiritual

[32]

aristocracy harnesses the power and resources of society whether bread, powder, gold or printing ink for the benefit of the general public. A decisive step towards this goal occurred in the form of Russian Bolshevism, where a small group of communist spirit aristocrats ruled the country and consciously broke with the plutocratic democracy that dominates the rest of the world today. The struggle between capitalism and communism over the legacy of the defeated blood aristocracy is a fratricidal war within the victorious brain aristocracy, a fight between individualistic and socialist, selfish and altruistic, pagan and Christian spirit. The general staff of both parties is recruited from the spiritual leader race in Europe: Judaism. Capitalism and communism are both rationalist, both mechanistic, both abstract, both urban. The nobility of the sword has finally played out. The effect of the spirit, the power of the spirit, the belief in the spirit, the hope for the spirit is growing: and with them a new nobility.

[33]

7. NOBILITY

At the dawn in the course of the modern era the blood nobility of the Court had the atmosphere of a spiritual nobility poisoned by capitalism. Since the end of the age of chivalry the aristocracy of continental Europe is, with scant exceptions, in a state of progressive decadence. The noble has lost his physical and mental benefits through urbanization. At the time of feudalism the hereditary upper class man was called by the ruler to protect his country against enemy attacks and assaults. The nobleman was free and self-conscious to subordinates, equals, superiors; King on his own land, he was able to develop his personality freely on chivalric principles. Absolutism changed this situation: the nobility who opposed absolutism, free, proud and brave, insisted on their historic rights, and were, as far as it went, cut off; the rest were taken to court and forced there in a shiny bondage. This court nobility was not free and depended on the whims of the ruler and his clique; so he had to lose his best characteristics: character, desire for freedom, pride, leadership.

[34]

To break the character and thus the resistance of the French nobility Louis XIV lured them to Versailles. The great revolution was the completion of this work. Only in those countries of Europe where the nobility was faithful to its knightly mission, leaders and champions of national opposition against monarchical despotism and foreign domination, did there remain a noble leader type: in England, Hungary, Poland and Italy. Since the conversion of European culture from the knightly and rustic to the bourgeois and urban the blood nobility remained spiritually and culturally behind the bourgeoisie. War, politics and the management of his estates were so demanding that his mental abilities and interests were often stunted. These historical causes of the twilight of modern nobility were compounded by the physiological. Instead of the harsh, medieval military service modern times brought the nobility mostly an unearned life of luxury; from the most secure status the inheritance of the nobility gradually became the most threatened; In addition there were the degenerative effects of excessive inbreeding, which the English nobility escaped by frequent mix with real blood. Through the interaction of these circumstances the physical, psychological and spiritual type of the erstwhile nobility collapsed. The brain nobility could not replace the blood nobility, because he was also in a crisis,

[35]

in a state of decay. Democracy was born out of embarrassment: not because people did not want the nobility, but because they could not see the point of them. Once a new, genuine nobility is constituted, democracy will disappear by itself. Because England has genuine nobility, it remained, despite its democratic constitution, aristocratic. The academic brain nobles of Germany, were, a century ago, leaders of the opposition to absolutism and feudalism, the champions of modern and liberal ideas, but are now the main opponents of spiritual and political renewal.

This pseudo-aristocratic spirit of Germany was the defender of capitalism and the advocate of war and militarism in the Revolution. His key words: nationalism, militarism, anti-Semitism, alcoholism, are also the watchwords in the fight against the Spirit. Your responsibility and mission: to replace the feudal nobility and prepare the mind nobility that has been denied and betrayed by the academic intelligentsia. The journalistic intelligentsia has also betrayed its

leaders Mission. She who was called to become spiritual leader and teacher of the masses to supplement and improve what has failed to be taught by a backward educational system - mostly became the slave of capital. Your character broke under the pressure, instead of its own convictions to represent and defend the foreign - their minds blunted by the overproduction which is forced on them by their profession. As the orator of antiquity, so the journalist of

[36]
modern times is the focus of the State machine: it moves voters, the deputies, and the Minister. So to the journalist falls the highest political responsibility for everything done: and he, as a typical example of urban spinelessness, avoids most of all his obligations and responsibilities. School and press are the two points from which the world could be bloodlessly renewed and ennobled without violence. The school nurtures or poisons the soul of the child; the press feeds or poisons the soul of the adult. School and press are both now in the hands of a non-spiritual intelligence: to return them to the hands of the Spirit would be the highest duty of every ideal policy, each ideal revolution. The ruling dynasties of Europe have fallen due to inbreeding; the Plutocracy by luxurious living. The blue blooded degenerated because he was minister of the monarchy; the spiritual nobility degenerated because he was the servant of capital. Both aristocracies had forgotten that responsibility associated with each preference, with each award and exceptional position. You have forgotten the motto of all true nobility: "Noblesse oblige!" They wanted to enjoy the fruits of their privileged position without their obligations; felt themselves to be masters and supervisors, not to be leaders and role models to their fellow man instead giving the people new goals. To advance their careers, they could be abused by rulers and capitalists into tools of their interests, to luxury, honours and money they sold their souls, their blood and brain.

[37]

The old nobility of the blood and of the brain has further lost the claim to be considered as the aristocracy, for it lacks the character of all true nobility: character, freedom, responsibility, the threads which they combined with their people, they have cut: by snobbery on the one hand, education and conceit on the other side. It is in the sense of historical nemesis that the great deluge, which has its origin from Russia, will come in a bloody or bloodless way to clean the world of the usurpers who want to maintain their preferred positions, as they have long since lost their former conditions.

[38]

8. PLUTOCRACY

Plutocracy is the low point of blood and spirit nobility, it was not surprising that a third class of men temporarily seized power per se: the plutocracy. The constitutional form which replaced feudalism and absolutism was democracy; the plutocratic form of rule. Today democracy is a facade for plutocracy: because the people would not tolerate naked plutocracy, the nominal power is left to them, whilst the actual power rests in the hands of plutocrats. In republican as in monarchical democracies the statesmen are puppets of capitalist masterminds: they dictate the guidelines of the policy, they control voters through the purchase of public opinion, through business and social relations they control the Minister. In place of the feudal social

structure is the plutocratic system: birth is no longer decisive for social position but income. The plutocracy of today is more powerful than the aristocracy of yesterday: because nobody is above it in the country which is their tool and accomplice. When there was real blood nobility, under the system of inherited power,

[39]

the aristocracy was more equitable than today's money aristocracy: for then the ruling caste had a sense of responsibility, culture, tradition whilst in the class that prevails today all responsibility feeling, all culture and tradition is related to money. Scattered exceptions do not change this fact. While the ideology of feudalism was heroic-religious, the plutocratic society knows no higher values than money and good living: the validity of a person is taxed according to what he has, not according to what he is. Yet in a sense, the leaders of the plutocracy are an aristocracy, an elite: in my experience to govern large assets are a number of excellent characteristics needed: energy, prudence, wisdom, presence of mind, initiative, boldness and generosity. Because of these advantages, the successful big businessmen have the natures of modern conquerors, their superior will and mental power brought them victory against the mass of inferior competitors. However, this superiority of plutocrats is only valid within the acquiring human class - it disappears immediately when these excellent moneymakers are measured against the outstanding representatives of ideal professions. So it is right that an able industrialist or merchant materially and socially ascends higher than his incompetent colleagues - but it is unfair that their social power and prestige is higher than that of an artist, scholar, politician, writer, teacher, judge, doctor which is equally capable in his profession as that, but has more ideal and more social objectives

[40]

served by his capabilities: so that in the present social system, the selfish materialistic mentality is rewarded more than an altruistic ideal. This preference for selfish drive, for the materialistic against the altruistic, idealistic and materialistic is the fundamental evil of the capitalist social structure; while the true aristocrats of the mind and heart: the wise and kindly, live in poverty and powerlessness, selfish people violently usurp the leadership position to which those would be appointed. So plutocracy is an energetic and intellectual aristocracy - in ethical and spiritual relationships it is pseudo-aristocracy; within the acquisition classes it is aristocracy - measured against more ideal professions it is pseudo-aristocracy. As the aristocracy of blood and the Spirit is in decline, so also the monied are currently in a decline period. The sons and grandsons of those great entrepreneurs whose will, steeled by hardship and work, had carried them up from nowhere to power, now live mostly in limp luxury and inaction. Its not often they inherited the paternal drive or sublimated it to more spiritual and ideal work. The Plutocrats lack that tradition and belief, that conservative rustic spirit that had once kept the noble families for centuries before they suffered degeneration. Weak followers take over the power heritage of their fathers without the gifts of mind and will by which it had been acquired. Power and efficiency come into conflict: and so undermine the inner justification of capitalism. Historical developments have accelerated this natural

[41]

decline. Borne aloft by the boom of the war a new profiteer-plutocracy began to decompose

and displace the old entrepreneur plutocracy. As the wealth of the entrepreneur grew so did the national wealth, but the national wealth sinks as the profiteer-plutocrat gets richer. Entrepreneurs are leaders of the economy - the profiteers are parasites: Entrepreneurship is more productive - the profiteers are unproductive capitalism. The current boom facilitates unscrupulous, shameless and unscrupulous people making money. For the profiteer speculation and profits, luck and ruthlessness are as indispensable as outstanding will and intellectual gifts. So the modern profiteer-plutocracy represented a Kakistokratic character rather than an aristocracy of ability. Due to the increasing blurring of the boundaries between entrepreneurship and profiteers, capitalism is compromised and pulled down in front of the Forum of the spirit and the general public. No aristocracy can assert itself constantly without moral authority. Once the ruling class ceases to be a symbol of ethical and aesthetic values, their fall is unstoppable. The plutocracy is, compared to other aristocracies, poor in aesthetic values. They fulfilled the political functions of an aristocracy, without the cultural values of nobility to offer. Wealth, however, is tolerable only in the dress of beauty, justified only as a carrier of an aesthetic culture. Meanwhile, the new plutocracy were enveloped in desolate taste and

[42]

intrusive ugliness: their wealth is barren and repulsive. The European plutocracy, in contrast to the americans, neglected their ethical mission as much as their aesthetic: social benefactions on a grand scale are as sparse as patrons. Instead their raison d'être was justified by social capitalism, that fragmented national wealth rather than creating generous works of creative humanity - the plutocrats feel justified in their overwhelming majority, and irresponsibly rebuild their luxurious lives on mass poverty. Instead of trustees of humanity they are exploiters, instead of leaders misleaders. Through this lack of aesthetic and ethical culture, the plutocracy not only attracts the hatred, but also the contempt of public opinion and their spiritual leaders too: because they do not understand nobility they must fall. The Russian revolution meant the beginning of the end for the plutocratic period of history. Even if Lenin is subject to doubt, his shadow will dominate the twentieth century, as the French Revolution, in spite of its breakdown determines the development of the nineteenth: never had feudalism and absolutism abdicated voluntarily in continental Europe before the end of the French nobility and the king. So it is the sword of Damocles that the Bolshevik terror more quickly succeeds to soften the hearts of the plutocrats and make social demands more accessible than did two thousand years of the gospel of Christ.

[43]

9. BLOOD NOBILITY AND THE FUTURE

Nobility is based on physical, mental, spiritual beauty; beauty in perfect harmony and increased vitality: the noble man is above his contemporaries, is an aristocrat. The old aristocratic type is dying out; the new not yet constituted, meantime we are destitute of great personalities: of beautiful people; of noble people. Meanwhile imitators of sunken nobility occupy the place of the former aristocracy and fill it with the contents of their paltry bourgeois. The strong vitality of erstwhile nobility has passed to upstarts: but they lack its forms, its nobility, its beauty. Nevertheless the future of nobility does not need to despair. Humanity will go forward, they need leaders, teachers, guides; fulfilments of what is needed to

be; precursors of their future elevation to higher spheres. Without pain there is no evolution. Policy that allows people to flourish can occur democratically but evolutionist policy must be aristocratic.

[44]

To ascend and go forward targets are needed; to achieve goals, people are needed to put the goals that lead to the objective: aristocracy. The aristocrat as a leader is a political concept; the nobleman as an example of an aesthetic ideal. The highest requirement demands that aristocracy coincides with nobility, and leadership coincides with a model: that leadership falls to the perfect man. From the mass of European humanity, two quality races stand out: blood aristocracy and Jewry. Separated from each other, they both hold firmly to the belief in their higher mission, of their better blood, to human differences in rank. In these two heterogeneous and preferred breeds lies the core of future European nobility: aristocracy in the feudal blood, as far as he did not let himself be corrupted by capital or the court, and aristocracy in the Jewish brain. As a guarantee of a better future there remains a small, residual, morally upstanding, rustic aristocracy and a small battle group of revolutionary intelligentsia. Here the communion between Lenin, the man from rural gentry, Trotsky, and the Jewish literary man grows, here the contrasts of character and spirit, from squire and man of letters, of rustic and urban, pagan and Christian people reconcile in the creative synthesis of revolutionary aristocracy. A step forward in the spiritual would be enough to provide the best elements of blood nobility, those who have preserved in the country their physical and moral health from the effects of the depraved court atmosphere, as a force in the service of the new human liberation. Because on this opinion predestines her

[45]

traditional courage, their anti-bourgeois and anti-capitalist mentality, their sense of responsibility, their contempt of material benefit, their stoic training of the will, their integrity, their idealism. Directed into more spiritual and more free tracks, the powerful noble energies that were previously supporting reaction could regenerate to new heights and natural leaders arise that connect inflexibility of will with magnanimity and selflessness; and rather than being exponents of the bourgeoisie to serve capitalist interests, they would enter into an alliance with the representatives of the spirit nobility to the liberation and refinement of mankind. In Europe for centuries policy was a privilege of the nobility. The nobility formed an international political caste and were groomed in diplomatic talents. For many generations the European blood aristocracy has been kept deliberately living in a political atmosphere of the middle class. On his estates the noble learned the art of governance and human treatment, the art of dealing with people - the arts required for the leading state posts at home and abroad. Politics is art, not a science; their focus is more on instinct than intellect, more in the unconscious than in the conscious. Political talent can awaken and educate, never be learnt. Genetics breaks all the rules: in political talent the nobility are richer than the middle class. Because in order to acquire knowledge, one single life is enough: to breed instincts, we need the cooperation of many generations. In the sciences and fine arts, the bourgeoisie dominates in talent but the nobility dominates in politics and the ratio is reversed.

[46]

Therefore, it is that the democracies of Europe often entrust their foreign policy to descendants of its nobility, because it is in the public interest to use the gene pool of political talent that has accumulated in the nobility over the centuries and make it available to the general public. The political skills of the nobility are not least due to its strong blood mixture. But this national miscegenation often expands his horizons however the evil consequences of being inbred also leads to paralysis. The vast majority of poor aristocrats combine the disadvantages of the mix with those of inbreeding: lack of character with mental poverty; while in the rare highlights of modern aristocracy, the best of both worlds meet: character with spirit. Intellectually, these days there is a huge difference in level between the extreme right (conservative Blutadel) and the extreme left (revolutionary spirit nobility), while in character these apparent extremes meet. But intellectuality is conscious on the surface whereas the depths of personality and character are unconscious. Insights and opinions are easier to form than to form a character and will directions. Lenin and Ludendorff are in their political ideals antagonists: in their attitude will brethren. Had Ludendorff grown up in the revolutionary milieu of Russian Studententums; had he, like Lenin, experienced the execution of his brother at an early age by imperial executioners, we would likely see him at the top of the red Russia. While

[47]

Lenin, brought up in a Prussian cadet school, might have become an over-Ludendorff. What separates these two related natures is their intellectual level. Lenin's limitations seem heroic-aware whilst Ludendorff's narrowness is naively unconscious. Lenin is not just a leader - he is Spiritual; so to speak, a spiritualised Ludendorff. The same parallel can be drawn between two other representatives of the extreme left and right: Friedrich Adler and Count Arco. Both were murderers from idealism, martyrs to their convictions. Would Adler, had he grown up in the militaristic reactionary milieu of German blood nobility have killed Kurt Eisner and Arco, had he grown up in the socialist-revolutionary milieu of Austrian intellectual aristocracy have killed Prime Minister Stürgkh? Because even they are brothers, separated by the difference of acquired prejudices, connected by the common heroic-selfless character. Again, the difference lies in the spiritual level (Adler's Spirit-Man), not in the purity of the mind. Man can, as far as he is healthy himself, in millennial symbiosis with the living and life-giving nature collect and store up a wealth of vital forces. A modern education manages to sublimate a part of this increased life energy into the spiritual: then could, perhaps, the nobility of the past take a decisive role in the development of the nobility of the future.

[48]

10. Judaism and The Future Nobility

The mainstays of the intellectual aristocracy: of capitalism, journalism and Literature are Jews *. The superiority of their spirit predestines them to become a major factor in future nobility.

A look at the history of the Jewish people explains its lead in the struggle for human leadership. Two thousand years ago, Judaism was a religious community, composed of ethically and religiously predisposed individuals from all nations of the ancient cultural world, with a national-Hebrew centre in Palestine. Already at that time the common, unifying and

primary idea was not nation, but religion. During the first millennium of the Christian era proselytes from all peoples were in this faith community who had one, last king and nobility amongst the people of the Mongolian Khazars, the masters of southern Russia. Only from then on the Jewish religious community joined forces in an artificial national community against all other nations *.

* This refers primarily to Central and Eastern Europe.

Through unspeakable persecutions Christian Europe tried for a millennium to exterminate the Jewish people. The result was that all Jews who were weak-willed, ruthless, opportunistic or sceptical were baptised, thereby to escape the torment of endless persecution. On the other hand there were those Jews who were clever and inventive enough were to win the struggle for existence in this difficult time. So eventually all these persecutions produced a small community, steeled by an heroically endured martyrdom for the idea and cleansed of all weak-willed and mentally poor elements. Instead of destroying Jewry, Europe has reluctantly, through this artificial selection process refined and educated the Jews to be a leader nation of the future. No wonder that this people, sprung from the ghetto prison, evolved into a spiritual nobility of Europe. Thus has a kind Providence, as the feudal nobility fell, bestowed by the Jewish emancipation a new breed of noble spirit and graces on Europe. The first typical representative of this future nobility was the revolutionary noble Jew Lassalle, who united to a high degree physical beauty with nobility of character and sharpness of the spirit: an aristocrat in the highest and truest sense of the word, he was a born leader and guiding light.

* See: "The essence of anti-Semitism" by Dr. Heinrich Graf Coudenhove-Kalergi (II. Edition, Paneuropa Verlag, Vienna)
* Ferdinand Lassalle, German communist and International Socialist.

Note: Judaism is the new nobility; but Judaism is the womb, from which a new, spiritual nobility of Europe is made; the core around which a new, spiritual nobility, an intellectual and urban master race is in education: idealists, witty and finely tuned, just and full of conviction, loyal, brave as the feudal nobility in its best days. They bear death and persecution, hatred and contempt happily in order to make mankind moral, spiritual and happy. The Jewish heroes and martyrs of the Eastern and Central European Revolution are the equal of The non-Jewish heroes of the World War and are superior in courage, perseverance and idealism. The essence of these men and women who try to redeem and regenerate mankind is a peculiar synthesis of religious and political elements: of heroic martyrdom and spiritual propaganda, revolutionary energy and social love, of justice and compassion. These traits, which once created the Christian world movement, they now set as the superior goal of the socialist movement. The Jews of the disinherited masses of Europe have been more richly gifted in spiritual salvation and morality than any other nation. Modern Judaism exceeds all other nations in its percentage of great men: scarcely one century after its liberation this small people stands today with Einstein at the forefront of modern science; with Mahler at the forefront of modern music; with Bergson at the forefront of modern philosophy; with Trotsky at the top

of modern politics. The prominent role that Judaism holds today, it owes to its own intellectual superiority, which enables it to triumph over hateful, jealous rivals in intellectual competition. Modern anti-Semitism is one of the many response phenomena of mediocrity against the excellent; is a modern form of ostracism applied against a whole people.

As a people Jewry experience the eternal struggle of quantity against quality, inferior groups against higher individuals, inferior majorities against higher minorities. The main roots of anti-Semitism are limitedness and envy: narrowness in religious or scientific thought; envy in the spiritual or in economics. The fact is that they have emerged from an international religious community, not from a local race, the Jews are the people of the strongest blood mixture; the fact that they cut themselves a thousand years from the other nations, they are the people with the strongest inbreeding. To unite, as the nobility, the elect among them willpower with mental acuity, while another part of the Jews displays the shortcomings of inbreeding with the deficiencies of the blood: lack of character and narrowness. Here we find holy self-sacrifice besides narrow selfishness, purest idealism next to crass materialism. Here, too, proves the rule: the more mixed a people, the more dissimilar their representatives are to each other, the more impossible it is to construct unit types.

[52]

Where there is much light, there is plenty of shade. Ingenious families have a higher percentage of lunatics and criminals than the mediocre; the same is true of nations. Not only the revolutionary spirit aristocracy of tomorrow are primarily recruited from Jews but also the plutocratic Kakistokracy [rotten plutocrats] of today : and thus sharpens the agitational weapon of anti-Semitism.

Millennial slavery has given the Jews, with rare exceptions, the form of the master race. Permanent suppression inhibits personal development: and therefore takes away a major element of the aesthetic noble ideal. The majority of Jews lack the outward display of suffering, physically and mentally, this deficiency is the main cause that the European instinct struggles against and causes them to fail to recognize Judaism as a noble race. Resentment due to suppression has burdened Jewry and gives it much vital tension; but makes for a lot of noble harmony. Excessive inbreeding, coupled with the the highly urban ghetto past has left many traits of physical and psychological decadence in its wake. What won the head of the Jews, has often lost their body; what their brains won, their nervous system has lost. So Judaism suffers from a hypertrophy of the brain and is in conflict with the aristocratic demand for harmonious personality development. The physical and nervous weakness of many spiritually excellent Jews leads the occurrence of a lack of physical courage (often in conjunction with the highest moral courage) and insecurity:

[53]

that appear today to be incompatible with the chivalrous ideal of an aristocratic people. So the spiritual Master Race of the Jews suffer from training as slaves of people who have impressed on him his historical development: today Jewish leaders and personalities wear the attitudes and gestures of an unfree, oppressed people. In their gestures debased aristocrats often

appear more noble than excellent Jews. These shortcomings of Jewry, due to their historical environment will disappear as they undergo development again.

The rustic style of Judaism (a main objective of Zionism) is the result of the ghetto, Judaism can be freed of this through a sporting education. That this is possible is shown by the development of American Jewry. Judaism has won actual freedom and power and is gaining consciousness of the same, gradually the consciousness, posture and gesture of a free, powerful people will follow. Not only Jewry will change in the direction of Western aristocratic ideals but the Western aristocratic ideal will also experience a transformation as it meets Judaism halfway. In a more peaceful future in Europe the aristocracy will strip off its warlike character and undergo a spiritual - priestly swap. A pacified and socialized occident will need a lord and ruler no more - only leaders, educators, examples. In an oriental Europe of the future a knight will be more like a Brahmin aristocrat and or Mandarin.

[54]

OUTLOOK

The noble man of the future is neither feudal nor Jewish, neither bourgeois nor proletarian: he will be synthetic. The races and classes will disappear in the modern sense and the personalities will remain. Only by connecting with the best blood of the citizens, the viable elements of erstwhile feudal nobility will climb to new heights; only by uniting with the peaks of Gentile Europeaness will the Jewish element of the future nobility reach full development. The chosen people of the future may be a physical soup of the consummate body and gestures of rustic nobility, a mentally highly educated Urban nobility with spiritualised physiognomies. The nobility of the past was based on quantity: the feudal nobility limited by the number of ancestors; the plutocratic numbered a million. The nobility of the future will be based on quality: on personal value, personal perfection; on completion of the body, the soul, the spirit. Today, on the threshold of a new age, the random starting point is the former hereditary nobility;

[55]

instead of noble breeds there will be noble individuals: people whose random blood composition elevates them to model types. For this chance nobility of today the new international and inter-social noble race of tomorrow will emerge. All outstanding beauty, power, energy and spirit will be recognized and unite by the secret laws of erotic attraction. Only once the artificial barriers have fallen, the barriers feudalism and capitalism have built between people, then the most important men automatically fall for the most beautiful women and the most prominent women fall for the most perfect men. The more perfect then the physical, psychological, spiritual man will be - the greater the number of women from which he will be able to choose. Only the noblest men, will be free to mate with the finest women, and vice versa - the inferior will have to settle for the inferior. Then free love will be chosen as the erotic life of inferior and mediocre with free marriage. So the new breeding nobility of the future will not emerge from the artificial standards of human caste, but from the divine laws of erotic eugenics. The natural hierarchy of human perfection is to replace the artificial ranking and rid itself of feudalism and capitalism. Socialism, which started with the abolition of the nobility, with the levelling of mankind will culminate in the breeding of the

nobility, in the differentiation of humanity. Here, in social eugenics, is

[56]

the highest historical mission, which is not yet recognized today: to move from unjust inequality through equality to equitable inequality, on the ruins of all the pseudo-aristocracy to a real, new nobility.

(The rest of the text below was taken from https://archive.is/ijYJ4#selection-829.0-2352.3 and is not fully translated)

APOLOGY OF TECHNOLOGY 1922
Motto:
Ethics is the soul of our culture -
Her body art:
mens sana in corpore sanol
I. THE LOST PARADISE
1 THE CURSE OF CULTURE
Culture has turned Europe into a prison and the majority of its residents in Forced laborers. – The modern civilized man lives a life elenderes than any beast of the wilderness: the only Beings who are still pathetic when he, his pets – because they are still unfree are. The existence of a buffalo in the primeval forest, a condor of the Andes, a shark in the ocean is incomparably beautiful, free and happier than a European factory worker who, Chained day, hours and hours to his machine, inorganic handles
required to do in order not to starve. Man, too, was once a happy beings in ancient times: a happy animal. There lived he at liberty, as part of a tropical nature that nurtured him and warmed. His life was in the satisfaction of his instincts, he enjoyed it, to hit him a natural or violent death. He was free; lived in nature – instead of in the state; played – instead of working: so he was nice and happy. His courage and his life [61]
joy were stronger than any pain that hit him and when all the dangers that threatened him. Over the millennia, man has lost this delicious, free existence. The Europeans who thinks he is the pinnacle of civilization, lives in unnatural and ugly cities unnatural, ugly, unfree, unhealthy, unorganized life. With stunted He breathes instincts and weakened health in dark rooms tainted air, and the organized society, the state, robbing him of any movement and freedom of action, while a harsh climate work forces him to life imprisonment. The freedom he once had, the man has lost: and with it the luck. –
2 DEVELOPMENT AND FREEDOM
Ultimate goal of all earthly existence is unfolding: the rock will crystallize, the plant grow and bloom, the beast and the man himself live. The pleasure that only humans and Animals is known, does not own, but only symptomatic value: the animal satisfies not his instincts, because it feels like it – but it feels like, because it's Instincts satisfied. Development means growth according to the laws of their own inside: growth in freedom. Each external pressure and coercion inhibits the freedom of development. In a deterministic world Freedom has no meaning other than: dependence of internal laws, during bondage
means that depending on external conditions. The crystal does not have the freedom, a any stereometric shape to [62]

choose: the bud does not have the freedom to unfold to any flower: but the Freedom of the rock is that it is the crystal, the freedom of the bud, that it to Bloom is. The unfree rock remains amorphous or crystalline – stunted the unfree bloom. In both cases, the external force is stronger than the internal strength. The product of human Freedom is the man unfolded, the product of human freedom: the stunted Person. Because the free man can evolve, it is beautiful and happy. The free, unfolded Man is the goal of all evolution and the measure of all human values. Man has lost its former freedom: that was his sin. So he became a unglüchlichen, imperfect creature. All wild animals are beautiful – while most
People are ugly. There is much more perfect tigers, elephants, eagles, fish, Insects than people: because man is stunted by the loss of his freedom and degenerate. The legend of the lost paradise of old proclaims the truth that man is a Is banished from the realm of the freedom of leisure and nature-life,
still lives the fauna of the jungle and among the people of today, some South Sea Islanders are still the closest. Paradise Lost is the time of the human-animal life in the tropics, since there no cities, no states and no work was. – [63]
3 Overpopulation AND NORTHERN WALK
Two things have the people driven out of his paradise: overpopulation and the Hike in colder zones. -
Due to the overpopulation man has lost the freedom of space: everywhere he stumbles its people and their interests – he was a slave society. By emigration to North man has lost the freedom of time: the leisure. Because the harsh climate forcing him to involuntary labor to earn a living, so he was a slave to the Nordic nature. The culture has destroyed the three forms of beauty that the existence of human nature transfigured: freedom, leisure, nature, in its place, it has the State, the work and the city
placed. The culture of the South Europeans is a banished man, an exile of nature. –
4 COMPANY AND CLIMATE
The two despots of Culture Europeans read: society and environment. The social bondage reached its peak in the modern city, because here scrum and overpopulation are greatest. Since people are not only living together, but layered, immured in artificial stone blocks (houses); constantly guarded and distrusted by [64]
Bodies of the company, they need to without being asked a myriad of laws and regulations add, if they violate the same, they are years from their fellow martyred (locked) or killed (executed). – Is less oppressive than in the cities social freedom in the country, the least oppressive in sparsely populated areas, such as North America, Greenland, Mongolia and Arabia. There is still the man can unfold in space without coming into conflict with society equally, where there are Residues social freedom. The climate is most oppressive slavery in the civilized countries of the North. There must be the Man a sunless ground during the short summer months, the food for the wrest the year and at the same time and by obtaining clothing, housing Protect heater before the winter frost. He struggles against this forced labor, he must starve or freeze to death. So it forces the Nordic climate restless, exhausting, strenuous forced labor. – More freedom granted nature in temperate zones, where the Man only one tyrant: the hunger must serve, while the second, the frost, is vanquished by the sun. The freest man is the tropical fruits and because there Nuts also feed him without work. Only for even climatic freedom. Europe is an overcrowded strip of land north and at the same time: that is why the Europeans unfree man, the slave of society and nature. Society and nature drive each other to their victims: the person who made the city into the Wilderness escapes, [65]
order to seek shelter from the hustle of the society sees itself threatened by merciless climate,

hunger and frost. The man who is in front of the forces of nature, the Flees town and there looking at his fellow Protection – sees itself threatened by the ruthless society that exploits and tramples him. –

5 EXEMPTION ATTEMPTS OF MANKIND

World history is composed of liberation of man from the prison experiments the Company and the exile of the North. The four main ways in which people tried to the lost paradise of freedom and return home of leisure, were as follows:

I. The Way rückwärtst (emigration): back to loneliness and to the sun. With this Goals hike has always been people and nations of densely populated Erdstrichen in sparsely populated, from colder to warmer zones. Almost all migrations and a large part of war to engage in this initial urge for freedom of movement and sun traced. –

II The way to the top (power) up from the crowds in the solitude, freedom and leisure of the top ten thousand! This cry was heard, as a result of overpopulation power Precondition of freedom – and due to the climatic conditions of the power condition Leisure was. Because only the Almighty can unfold without his fellow men [66]

Need to take into consideration – only the Almighty can free himself from the labor constraint by he allows others to work for you. In overpopulated countries the individual is faced with the choice either to climb on the heads of his fellow man or his own head of them to be master or servant, robber or beggar to have occurred. – This general desire for Power was the father of wars, revolutions and fights between people. –

III. The path to the inside (ethics): away from the crowd outside the inner solitude of the external work to the internal harmony! Human liberation through self-control, Seibstbeschränkung and selflessness; frugality as protection need; cut back the rights to leisure and freedom until they meet those minimum that provide an overpopulated society and a harsh climate. – On this drive, replace the to seek external bondage and work in freedom and peace of mind of the heart, all religious movements back. –

IV The way forward (technology): out of the era of slavery, a new Age of freedom and leisure by the victory of the human spirit over the forces of nature! Overcome the overpopulation by increasing production of human Slave labor by enslaving forces of nature. – In this quest by conquering the

Nature to break their tyranny, the technical and scientific progress due. – [67]

II ETHICS AND TECHNOLOGY

First THE SOCIAL QUESTION

The fateful question of European culture is: “How is it possible to narrow the Space of a cold and barren Erdteiles huddled humanity from hunger, cold, To protect manslaughter and overexertion and to give her the freedom and leisure, through the they can reach happiness and beauty once? ” The answer is: “By the development of ethics and technology.” – Ethics can the Europeans through school, press, and religion from a predator in a Pet transform and thereby make him ripe for the free community – the technique can by increasing the production and transformation of the human forced labor in Machine work the Europeans give the free time and manpower to expand it a Culture needs. Ethics solves the social question from the inside – outside of technology. – In Europe, only two classes of people have the prerequisites to happiness: the rich, the do anything and can have what they want – and the Saints, [68]

who no longer want to do and have, as granted them their fate. The rich conquer an objective freedom through their power, others and the forces of nature into organs of its will transform – the Saints conquer a subjective freedom by the indifference with they face the earthly goods. The rich can unfold outwards – the Holy inwards. All other Europeans are slaves of nature and

society: forced labor and
Prisoners. –
2 INADEQUATE POLICY
It is the ideal of ethics, to make Europe a community of saints, it is the ideal the art to make Europe a community of rich. The ethics aims to Abolish greed, so that people no longer feel poor – the technology wants Not abolish, so that people are no longer poor. The policy is not in a position to make the people happy, yet rich. Therefore have their unauthorized attempts to solve the social question fail. Only in the service of Ethics and Technology policy can contribute to the solution of the social question. In the present state of ethics and technology would be the most that could reach policy the generalization of the lack of freedom, poverty and forced labor. You could this evil only balance, do not cancel; might from Europe penitentiary equal forced laborers make – but no [69]
Paradise. The citizens of the social ideal state would be less free than the meek and South Sea Islanders in the state of nature: the cultural history would be the history of a fatal deception in humans. –
3 STATE AND WORK
As long as the ethics is too weak to protect people from his fellows, and the technology too undeveloped to pass on their workload to the forces of nature, – examines the Mankind fend off the damage of overpopulation by the state, the dangers of Climate by working. The state protects the people against the arbitrariness of the others – the work from the arbitrariness the forces of nature.
The State forced organized granted under certain conditions the people of his Freedom waived the protection of person and property against the murder and robbery cravings of his fellow men – organized forced labor granted in the northern regions People who renounces his time and labor, protection from starvation and Freeze. – These two institutions pardon the Europeans, who by nature as supernumerary death would have fallen to hard labor for life, to eke for his life, he has his freedom
indulge. As a citizen, he is imprisoned in the narrow cage of his rights and obligations – as Forced labor, he is clamped into the hard yoke of his job performance. Declines [70]
he was against the State for – as he faces the gallows, he rebels against the work – so threatened with starvation. –
4 ANARCHY AND LEISURE
State and Labor enter both pretend to be ideals, they require their victims awe and Love her. But they are not ideal: they are difficult to bear social and climatic Needs. Since there are states, dreams, the longing of the people from anarchy, from the ideal state of Statelessness – since there is work, dreams, the longing of the people of leisure from Ideal State of free time. Anarchy and idleness are ideals – not government and labor. Anarchy is in a densely populated society that is not on high ethical level, impracticable. Their realization would have the last bit of freedom and life opportunity reserved to the state to its citizens, destroy. In the general panic colliding Egoism people would crush each other. Instead of freedom would have anarchy worst slavery cause. In general leisure would in a northern part of the world within months, the majority of People starve or freeze to death. Poverty and misery would reach its peak. – Hermit anarchy prevail in deserts and snow fields under Eskimos and Bedouins; Leisure prevails in sparsely populated and fertile southerners. – [7l]
5 OVERCOMING OF STATE AND WORK
State coercion and forced labor, both protector and oppressor of human culture, can be eliminated by a political revolution only by ethics and technology. Before not ethics has overcome the compulsion State, means anarchy general murder and robbery – not before

technology has overcome the forced labor, starvation and general means leisure Freezing to death. Only ethics, the residents overpopulated countries from the tyranny of the Company redeem only by technology, can the inhabitants of colder zones from the tyranny of Forces of Nature redeem. The mission of the State is to make by promoting ethics itself superfluous and eventually lead to anarchy – the mission of the work, by promoting technology themselves to make unnecessary and ultimately lead to leisure. Not the voluntary human community is both a curse – but only the forced state, not the voluntary work is curse – but only the forced labor. Licentiousness is not ideal but Freedom: Idleness is not ideal – but leisure. State coercion and forced labor are things that need to be overcome: but they can not be overcome by anarchy and leisure before and not ethics Technology are mature, to get to there, man must remove the coercive state to promote ethics – Remove the forced labor to promote the technology. [72]

The road to ethical anarchy leads to government coercion, the path leads to technical leisure on forced labor. The curve of the culture spiral of the past from Paradise to Paradise Future results, assumes the following double run: Nature anarchy – overpopulation – Forced State – Ethics – Cultural anarchy; Naturmuße – Migration to the North – Forced labor – Technology – Kulturmuße. We are now in the middle of these curves, a far cry from two paradises: therefore our misery. The modern average European is not human nature – but not yet Civilized man, nothing more animals – but not human, not more part of nature – but still not the master of nature. –

6 ETHICS AND TECHNOLOGY

Ethics and Technology are sisters: Ethics dominates the forces of nature in us, mastered technology the forces of nature around us. Both seek to subdue nature through formative mind. Ethics seeks to redeem the people through heroic negation: by resignation – Technology by heroic affirmation: by deed. Ethics reverses the will to power of the mind inwards: they want to conquer the microcosm. – Technology reverses the will to power of the mind to the outside: it wants to conquer the macrocosm. Neither ethics nor technology alone can redeem the Nordic people: for an ailing and freezing humanity can be saturated by either ethics [73] still be heated, an evil and humanity through art covetous neither right be protected even yet satisfied.

What benefits people all morality, if they starve and freeze to death like? And what benefits people of all technical progress, where they abuse him, to each other kill and maim? Culture Asia suffers more than overpopulation of frost: it was therefore easier to technology refrain, and its ethical development indulge as Europe, where ethics and technology must complement each other. – [74]

III. ASIA AND EUROPE

1 ASIA AND EUROPE

Asia's greatness lies in his ethics – Europe's size in his technique. Asia is the teacher of the world in which self-control. – Europe is the teacher of the world in the domination of nature. In Asia, the focus of social issue in overpopulation – in Europe in climate. Asia had mainly try to achieve peaceful coexistence among a majority of To enable people: it is only through education could the people for selflessness
and self-control, by ethics. Europe had mainly try to capture the horrors of hunger and cold, the its inhabitants constantly threatened: it could only work and invention, by Art. – There are two basic values of life: harmony and energy, they are on all other values due. Asia size based on harmony and beauty. [75]

Europe's size and beauty is based on energy; Asia lives in space: his mind is introspective, introverted, quiet and closed, it is female, plant-like, static, Apollonian, classic, idyllic Europe

lives in time: his mind is active, outward, moving and determined, it is Male, animal-like, dynamic, Dionysian, romantic, heroic.
Asia symbol is the all-encompassing sea, the circle – Europe's symbol is the go-ahead electricity, the straight line. Here is revealed the deepest meaning the cosmic symbol Alpha and Omega. In sign language, it gives us that mystical, recurring polarity of force and form, of time and space, Man and the cosmos, which is behind the soul of Europe and Asia: the big Omega, the circle. the wide gate to open to the cosmos – is a symbol of divine harmony of Asia; the large alpha, an upwardly facing acute angle, which pierces the Omega – is a Symbol of human activity and determination of Europe, with the eternal rest of Asia breaks. A and Ώ are also in the Freudian sense unmistakable symbols of the male and female sex: the union of these characters means procreation and life and reveals the eternal dualism of the world. The same symbolism is probably also the Digits 1 and 0 based on: the finite one as a protest against the infinite zero – Yes to No. – [76]
2 CULTURE AND CLIMATE
The soul of Asia and Europe emerged from the Asian and European climate. Asia's cultural centers are warm – Europe's cultural centers in cold climates. This resulted in their contrasting attitudes towards nature: while the southerners as a child and friend may feel his generous giving nature – the northern countries is forced into a hard struggle everything he needs to live in wresting a stingy soil, he is faced with the choice: to be either master or servant of nature – but in any case their opponents. In the south, the conflict between man and nature was peaceful and harmonious – in North it was martial-heroic.
Europe's dynamics can be explained by the fact that it is the cultural center of the northern world. Since
tens of thousands of years provide cold and barrenness of the soil to Europeans before the election:
"Work or Die" Who does not want to work or could, had to starve or freeze to death. Through many generations of the Nordic winter systematically eradicated the weak, passive, sluggish and contemplative Europeans and bred as a hard working, heroic Of people. Since prehistoric times, the white, nor the longer blonde humanity struggles with the winter, the she bleached, but at the same time tempered. This prehistoric Resilience has allowed the Europeans to Thanks, that he his health and vigor through all his sins through culture today has preserved. [77]
The white man is a son of winter, the Sun distance: to overcome the cold, He had tense muscles and mind to excel and create new suns himself; had to overcome the ever-hostile nature, umschaffen, subdue. Under this forced to choose between death and indeed, on the northern edge of each culture was their strongest, heroischster type: in Europe, the Teuton (Nor [d] manne), in Asia the Japanese, in
America the Aztec. – The heat forces the people to limit his activity to a minimum – the cold compels him to increase his activity to a maximum. Always the active, heroic man of the North defeated the passive harmonic south and conquered: then the more civilized south it has assimilated the barbaric Northmen
and civilized – until he finally conquered even by a new north, and barbarized was regenerated. Most military conquests in the history of northern peoples go out and directed against the south – most spiritual – religious disturbances are of the Südvölkern and turn against the North. Europe is religious of Jews – was militarily erobrert of Germans: in Asia won the Religions of India and Arabia: – during its political supremacy Japan. The active peoples warmer zones (Araber. Turks, Tartars, Mongols) come from deserts or steppes: here was the place of the northern winter, the dryness of the soil their taskmasters: but also took place here

[78]
necessarily the victory of the heroic people of the lovely, active on the passive, the hungry on the rich. –

3 THE THREE RELIGIONS

India's heat, which paralyzes any activity that created the contemplative mentality; Europe's cold, which forces them to activity, created its active mentality; China's average temperature that a harmonious alternation of activity and tranquility demands created its harmonious mentality. These three temperatures have three basic types witnessed the contemplative religious, heroic and harmonic type.

The heroic religion and ethics of the North is expressed in the Edda and in the Philosophy of European and Japanese chivalry, and experienced their resurrection in the teaching of Nietzsche. Their highest virtues are courage and energy, their ideal is the Fight and the hero Siegfried. The peaceful religion and ethics of the South finds its Completion in Buddhism. Their highest virtues are austerity and gentleness, their ideal is the Peace and the Holy: Lord Buddha. The harmonious religion and ethics the middle unfolded in the West in Hellas, in the east China. It demands neither asceticism nor the renunciation of the struggle. She is optimistic and the other; their ideal is the noble man: the way Confucius, the artist [79] Apollo. The Greek ideal of Apollonian man stands in the middle between the Germanic hero Siegfried and the Indian holy Buddha. – All religious and ethical structures are combinations of these three basic types. Each Religion, which spreads must adapt to these climatic demands. Thus approaches the Oriental Christianity Südreligion that means the Catholic religion, the northern Protestant religion. The same is true of Buddhism in Ceylon, China and Japan. – Christianity has our culture transmits the values of the South Asian and the Renaissance has provided us with the ancient values of the center: chivalry has sent us the values of the North Germanic. –

4 HARMONY AND STRENGTH

Europe's cultural values are mixed – mainly nordic his mind. In goodness and wisdom of the Oriental is superior to the Europeans – is to drive and wisdom it after him. The European honor is a heroic value – the oriental Would a more harmonious. Constant battle hardened, lasting peace softens the heart. Therefore, the Oriental is milder and gentler than the Europeans. Moreover, that the social history of the Indians, Chinese, Japanese and Jews is many times older than that of the Germans, who in even 2000 years ago Anarchy lived: as the Asians were able to develop their social virtues better and longer than the Europeans. [80] The goodness of the heart corresponds to the wisdom of the Spirit. Wisdom based on harmony – Wisdom on sharpness of mind. Wisdom is also a fruit of the mature South, which is rare in the north. Even the Philosophers of Europe are rarely wise, its ethicists rarely kind. Nor was the ancient culture

richer in wise men, whose whole personality was the stamp clarified spirituality – during this type in modern Europe (among Christians) is almost extinct. Also related to the cultural and youth of the Germans together with the passion of European spirit. Moreover, that in the Christian Middle Ages the monasteries in the middle of a war and make the world the only asylums were for contemplative wisdom: there progressively withdrew the sages and died as victims of chastity vow of. The European images of Christ look serious and sad during the Buddha statues smile. The thinkers of Europe are deeply serious – while the wise smile of Asia: because they live in Harmony with themselves, society and nature, not in battle, any reform to begin , instead of others and act as more by example than by books. Beyond the Thinking they will find their childishness again – during early European thinkers senile. And yet, Europe is on its way as great as Asia but its size is not in the Quality nor in the wisdom – but in the vigor and

inventiveness. Europe is the hero of the earth, on every battlefront of mankind is at the forefront of Nations in hunting, war and technology has the euro [81]
Europeans done more than any historical or cultural people from beside him. He has almost all dangerous animals extinct in his lands; defeated almost all dark colored peoples and subject, and finally through invention and work through a Science and Technology such power over nature gained as never was and never before thought possible. Asia's world mission is the redemption of humanity through ethics – Europe is the World Mission Liberation of mankind through technology. Europe's icon is not the way, not the saint, not the martyrs – but the hero, the Fighter, champion and liberator. – [82]
IV THE EUROPEAN TECHNICAL WORLD MISSION
1 SPIRIT OF THE EUROPEAN
With modern times, the great civilizing mission of Europe begins. The essence of Europe is the will to change the world through deeds and erbessern. Europe consciously sought this and from the present to the future, it is in a state of constant Emancipation, reformation, revolution, renewal, it is addictive, skeptical, irreverent and wrestles with its customs and traditions. In Jewish mythology this European Spirit corresponds to Lucifer – in Greek Prometheus the light bringer, which carries the divine spark to earth and who rebels against the heavenly Asian harmony, against the divine order, the prince of this world, the Father of the struggle of technology, education and progress, the leader of the people in his struggle against nature. The spirit of Europe has broken the political despotism and tyranny of the Forces of nature. The Europeans knows that's not his fate to fall, but seeks it through action and by mastering his mind: as an activist and as a rationalist.
2 HELLAS AS BEFORE – EUROPE
The Hellas was the forerunner of Europe, it first felt the essential difference between itself and Asia and discovered its activist-rationalist soul. His Olympus was not a paradise of peace – but a site of struggle, his supreme god was an irreverent rebel. Hellas dethroned his kings and gods – and put in their place the state of the citizen and the Religion of the people. This European Period of Greece began with the overthrow of the tyrant, and concluded with an Asiatic despotism of Alexander; the Diadochi, was a short continuation in Republican Rome which lost itself to the Roman Empire. Alexander the Great, the Hellenistic kings and Roman emperors were the heirs of the Asian idea of Großkönigtums. The Roman Empire differed in no material respects from the Oriental despotisms of China, Mesopotamia, India and Persia. In the Middle Ages, Europe was a spiritual and cultural province of Asia. It was dominated by the Asian religion of Christ. Asia was its religious culture, its mystical Mood, its monarchical form of government and the dualism of popes and emperors, Monks and knights. Only with the emancipation of Europe from Christianity, which began in the Renaissance and Reformation, continued in the Enlightenment, and culminated in Nietzsche – Europe came back to himself and separated spiritually from Asia.
[84]
European culture is the culture of modern times. –
3 THE TECHNICAL BASIS OF EUROPE
The world Philip II does not in any material respect a culture of progress towards World of Hammurabi: Neither in art nor in science, nor in politics, nor in the judiciary, still in administration. Three and a half centuries, and between us Philip lie, the world has changed thoroughly than in the previous three and a half Millennia. It was the technique that Europe out of its Asian slumber of the Middle Ages aroused. She has chivalry and feudalism by the invention of the firearm – and Papacy Superstition defeated by invention of printing; has compass and marine engineering they opened the Europeans, the foreign parts of the world,

which they then, with the help of the powder captured, has. The progress of modern science is not about the development of the technology Disconnect: without a telescope there would be no modern astronomy, without any microscope bacteriology. The modern art is closely connection with the art: modern Instrumental music, modern architecture, modern theater to rest partially on
technical basis. The effect of photography on portraiture is also increase: because, as the photograph in [85]
Reproduction of facial shapes is unsurpassable, they will force the painting to her withdraw very own field and capture the essence, the soul of man. – A effect similar to the photograph on the painting could the cinematography to the Theater exercise. The modern strategy has changed thoroughly under the influence of technology. From a psychological science has become mainly a technical art of war. The
today's war methods differ from those of the medieval important than the struggle, the indigenous peoples. The whole policy of presence is marked by the technical development: democracy, Nationalism and popular education can be traced back to the invention of printing: Industrialism and colonial imperialism. Capitalism and socialism are Consequences of technical and Vortschrittes imposed by him changing the World economy. As of a patriarchal agriculture, craft an individualistic Creates mentality – that creates the common, organized Industiearbeit the socialist Mentality: the technical organization of the work is reflected in the socialist organization of the workers. Finally, technological progress has changed the Europeans themselves: he is hasty, nervous, volatile, more alert, quick-witted, rationalist, active, practical and wiser become. We emphasize from these sequelae of the art of our culture, is what remains, in any way higher than the ancient Egyptian and ancient Babylonian culture – in some respects even deeper. [86]
Of the art, Europe owes its lead over all other cultures. It was through her it was the Lord and leader of the world. Europe is a function of the equipment. America has the highest increase in Europe. –
4 TECHNICAL WORLD TURNING
The technological age in Europe is a world-historical event whose importance to the Invention of the furnace in human prehistory is to be compared. With the invention of Fire began the history of human culture, the incarnation of the started Beastmen. All of the following material and spiritual progress of mankind build on the discovery of the original Europeans Prometheus. The technique represents a similar turning point in human history as the Fire. In tens of thousands of years of history will be divided into a pre – the technical and one for – technical era. The Europeans – the longest so far will be extinct – is that the future of humanity as the Father of technical Weltenwende be praised as a savior. The potential impact of the technological age, at the beginning we are standing, obvious. It creates the material basis for all the cultures that are are distinguished by their altered significantly from all previous base. All previous cultures of the ancient Egyptian and Chinese to that of the Middle Ages, were each in their sequence and in their development as similar as [87]
they rested on the same technical conditions. From the earliest times to the Egyptian End of the Middle Ages, the technology has made no significant progress. The culture that will emerge from the technological age, is as far above the ancient and medieval are – like this about the cultures of the Stone Age. –
5 EUROPE AS A CULTURE TANGENT
Europe is not a culture – it is a culture tangent: tangent to the large circle over the Oriental cultures that emerged, flourished and passed to younger elsewhere to rise again. This culture circuit Europe has blown up and worn a path in the direction that unknown life forms will

receive. Within the oriental cultures of the East and the West was all been there: the technical culture of Europe but is something Niedagewesenes, something truly new. Europe is a transition between the self-contained complex of all previous historic cultures and the culture of the future. An age in importance and dynamics is the European equivalent, the traces but we have lost, have the altbabvlonischen, ancient Chinese and ancient Egyptian culture have preceded. This prehistoric ago – Europe has the [88]
Created the foundation for all cultures of the past millennia, as modern Europe it was a culture tangent that had detached itself from the circuit during the on-prehistoric cultures. The end of the great world history is made up of Asian culture cycles and European cultural tangents. Without these tangents (the only spiritual, not in are European geographical sense) there would be only development, not development. After a long period of maturity dissolves again an ingenious people out of the darkness of the times, beyond the natural growing process and highlights the humanity to a higher level.
Inventions, not seals or religions call this the Staten Culture Lung escaped: the invention of bronze, of iron, of electricity. These inventions form the eternal legacy of an age to all the cultures. Is of ancient
nothing left – during the modern era, the culture enriched by the conquest of the Electricity and other forces of nature: these inventions will survive the fist
Divine Comedy and the Iliad.
With the medieval castle of the culture of Iron – the modern age begins with the culture the machine: here does not begin a new culture – but a new era. Creator of this technological age is the ingenious people of Promethiden-Germanized Europeans. On their ingenuity as well as the modern culture is based on the ethics of Jews, the art of the Greeks and the Romans policy. – [89]
6 LIONARDO AND BACON
At the beginning of the technological age have two great Europeans what Europe anticipated: Leonardo da Vinci and Bacon of Verulam. Leonardo was devoted to technical Tasks with the same passion and artistic. His favorite was the problem Human flight, the solution of our time has witnessed in amazement. In India, there should be Joghis which cancel by ethics and asceticism, the gravity and the
Can float air; Europe beat the ingenuity of engineers and its Materialization: the airplane, the force of gravity by technical means. Levitation and Flight technique symbolically represent the Asian and European path to power and freedom
human dar. -
Bacon was the creator of the bold technological utopia “New Atlantis”. Your technical Character it differs significantly from all previous utopias, from Plato to Norus. The transformation of medieval Asian-European thinking in a latter day expressed From the contrast of Morus Ethical-political “Utopia” and Bacon’s scientific technically “New Atlantis”. Morus still sees in social – ethical reforms the lever
Improving the World – Bacon technical inventions. Morus was still Christian – Bacon Europeans already. – [90]
V. HUNT – WAR – OPERATION
1 POWER AND FREEDOM
The contemplative man lives in peace with its environment – operating in the continuous State of war. To get to enforce and it must constantly develop foreign and enemy forces repel, destroy, enslave.
The struggle is a struggle for freedom and power. Win means to enforce his will. Therefore, only the winner is free, only the winner powerful. Between freedom and power can be do not

draw a line: the full enjoyment of their own freedom violated foreign interests: is power the only assurance of uninhibited freedom. The struggle of humanity for freedom coincides with their struggle for power. In the Course she has conquered the world and subdued: the animal kingdom by hunting and animal husbandry – the Plant kingdom by agriculture – the mineral kingdom through mining – the forces of nature through technology. From an unassuming, weak animals, man is the Lord of the earth soared. – [97]

2 HUNTING

The first phase of the human struggle was the era of hunting. In hundreds of thousands of years-long struggles of man has dominion over the Wildlife won. This victorious struggle of the people against all relatively weak extinct and extant species is larger and wilder in its magnificence compare with the conquest of the ancient world through the small village of Latin Rome. Man triumphed over all horns and teeth, paws and claws its better physically armed rivals only by the weapon of his superior intellect, which is in the course this battle has constantly honed. The objectives of the human struggle against its enemies were animal defensive and offensive: Defense and enslavement. First, the man was content to make the enemy harmless animals by Defense and extermination, and he later began to tame them and make use of them. He transformed wolves into dogs, buffalo in cattle, wild elephants, camels, reindeer, donkeys, horses, Llamas, goats, sheep and cats tame. So he threw himself from the family of prehistoric

Rival an army of animal slaves, an arsenal of living machines in his service worked and fought, his freedom and his power multiplied. –

3 WAR

To maintain and enhance the acquired power, the man proceeded to his Fellow human beings [92]

using the same methods to fight like the animal world. The era of hunting was transformed in an age of war. The man wrestled with the man to the distribution of the Wildlife conquered Earth. Defended the weaker from the stronger, destroyed or enslaved: War was a special form of hunting, slavery, a specialized form of animal husbandry. In the struggle for Power and Freedom won the stronger, bolder and wiser man over the weaker, feigeren, stupider. The war sharpened the human spirit, steeled the man power. –

4 WORK

In the long run neither hunting nor war alone could feed the people: he had again make a change of front, and take up the fight against the lifeless nature. The Age of the work began. Yet brought wars and hunting adventure fame and sensations – but the focus of life shifted after work, because they only him the food brought it needed for its preservation. The work was a special type of war – the technology a special form of slavery: instead Human nature forces were defeated and enslaved. By working man fighting hunger: he threw himself to the ground and the Crops and earned their income. By working man fought the winter frost: built houses, wove fabrics, felled wood. He protected himself by working from the enemy Forces of nature. – [93]

5 THE WAR AS ANACHITONISMUS

Hunting, war, work went into each other in so many ways that it is impossible for them chronologically to separate from each other. Earlier the age of hunting ran parallel with the thousands of years the war – as now, the age of war runs parallel with the work, but the Focus of the battle front shifted and shifted constantly. While originally the Hunt stood at the center of human activity occurred in the aftermath of the war and in its place last work. The war, which was once essential and necessary for the progress of civilization, has this meaning lost and has become a dangerous pest culture. Today not call wars the stages of progress – but

inventions. The decisive battles of human freedom and power to play today at the front the work from. In a time when the world war is interested only historians, our Turn of the century stand as glorious birth of human flight. How was the age of the war, the hunt as an anachronism – that gets in the age the work of the war as an anachronism. But in this era every war Civil War, because
it is directed against militants and the Joint Labor Front confused. In the age of the glorification of work Kriges is as outdated as the War era, the glory of the hunt. Originally, the [94]
Dragon and lion slayer of the hero, and then it was the commander, and finally there is the inventor.
Lavoisier has done more for human development, as Robespierre and Bonaparte together. How prevailed in the era of hunters hunting in the war era of the warrior – that is in the age the work of the workers prevail. –

6 TECHNOLOGY

The age of the work falls into the of agriculture and technology. As a farmer, man against nature is primarily defensive – as a technician offensively. The methods of work are similar to those of war and hunting: Defence and enslavement. The era of agriculture is limited to ward off hunger and cold – while the Technology is transitioning to enslave the formerly hostile forces of nature. The man has power Today, steam and electricity, and a slave army of machines. With them he defends not only against cold and hunger, natural disasters and disease – but it even takes to tackle the barriers of space, time and gravity. Its Struggle for freedom from the forces of nature turns into a struggle for power over the forces of nature. – Technology is the practical application of science to control nature; technique for the broader sense includes chemistry as nuclear technology and medicine as organic technology.
Spiritualized art work: thus [95]
it reduces the workload increases and they return to work. Technique is based on heroic, aktivistisher attitude to nature, they do not want the will of natural forces add, but dominate it. The will to power is the driving force behind of technical progress. In the forces of nature provides the technician tyrant to topple the, Opponents to defeat those beasts are tame. – The technique is a child of the European mind. –

VI. THE CAMPAIGN OF TECHNOLOGY

1 EUROPE'S MASS WOE

Due to the increase in population, the situation of Europeans will increasingly desperate and, despite the recent advances in technology, it is still in a rather pitiful state. The specters of hunger and freezing to death, he has pushed back – but at the price of his Freedom and its leisure. The terrible forced labor begins for the Europeans in the age of seven with the School Constraints and usually ends only with death. His childhood is poisoned by the Preparation for life struggle which in the following decades his whole time and Personality, his vitality and joy of life devours. At leisure is the death penalty, and the assets less average European has the choice: either to exhaustion to work or starve with her children. The whip hunger drives him on, despite Exhaustion, disgust and bitterness continue working. The peoples of Europe have undertaken two policy experiments, this wretched To improve state: colonialism and socialism. – [97]

2 COLONIAL POLICY

The first form of colonialism is the conquest and colonization of sparsely populated Erdstriche by nations that suffer from overpopulation. Emigration is actually save capable of over-population countries and people, which the European crowd intolerable is to ensure a free and dignified existence. The emigration offers still many millions of people a way out of hell and should therefore extend to the European any way be encouraged. – The second form of

colonial policy based on exploitation warmer Erdstriche and colored Peoples. People south breeds by European guns and rifles from their roused golden leisure and forced to work in the service of Europe. The poorer, but more systematically plundering the richer north south but weaker, he robs him Wealth, freedom and leisure, and used this robbery for the increase of their own wealth, their own freedom and their own leisure. This aids the robbery, exploitation and slavery, some European Nations owe part of their prosperity, they put in a position, the lot of their local workers to improve. – In the long run this tool must fail: because its inevitable result is a tremendous slave revolt, which sweep the Europeans from the colored colonies and thus Europe's tropical culture base will fall. – [98]
Also, the emigration is only a temporary aids: already are some colonies just as crowded as their mother countries and nourish the same misery. The time must come when there will be no more deserted areas on earth. Until then, new means must be found to the European doom counter. –
3 SOCIAL POLICY
The second attempt to alleviate the European mass misery, takes socialism. Socialism wants ban by the European hell even distribution of Workload and labor income. There is no doubt that lot, the European masses significantly improve common-sense reforms could. However, if the
social progress is not being worn by a recovery of the art, it can the social Only relieve misery, do not fix it. Because the work load that is necessary for feeding and warming the much too many Europeans, large, the working income that the rough and not enough fertile in Europe also
intensive utilization yields relatively small, so that even when most fair distribution on each Europeans lot of work and very little pay would fall. Would at the present state of the art dissolve the life in a socialist Europe to the dual action: working to eat and eat to work. The ideal of equality would be achieved but of freedom, leisure and Culture would be [99]
Europe further than ever. To liberate people, Europe is on the one hand to barbaric, on the other hand poor. The assets of the wealthy few, spread over all, would trace disappear: the poverty would not be abolished, but generalized. Socialism alone is unable Europe from his bondage and his misery Lead to freedom and prosperity. Neither ballots nor may the shares Collier compensate for the fact that he has to spend his life in caves and shafts. Most Slaves of oriental despots are freer than the free laborers of a socialized work. Socialism fails the European problem, if he does in the unfair distribution Fundamental evil of the European economy looks instead to the insufficient production. The root the European misery is the necessity of forced labor not in the Injustice of their distribution. Socialism is wrong to capitalism in the last Cause of the deadly forced labor does, groaning under the Europe, for in truth only flows a very small part of the European labor power to the capitalists and their luxury: the vast majority of this work is used in a barren part of the world to a fruitful transform, to get a cold to a warm and on it a number of people, which he attributed to naturally could not feed. The winter and the overpopulation of Europe are harder and more cruel despot, as all Capitalists: but do not lead the European politicians [100]
Revolution against these ruthless tyrant – but the inventor. –
4 TECHNICAL WORLD REVOLUTION
The colonial imperialism, as well as socialism are palliative, not remedy the European disease, they can relieve the distress, not banish; postpone the disaster, not using contraception. Europe will have to decide either to decimate its population and to commit suicide – or by generous increase production and Vervollkomnung to recover the art. Because only this way can the Europeans to prosperity, Leisure and culture lead, while the social and colonial finally

escape routes in Dead-end lead. Europe must also be clear that technical progress a war of liberation
Stiles is greatest against the toughest, most brutal and ruthless tyrants: the Nordic nature.
Of the outputs of this technical world revolution depends on whether humanity which
once in eons possible opportunity: to become the mistress of nature – benefits, or whether this
Opportunity, perhaps for ever, lets go unused over. – A hundred years ago as Europe opened the offensive against the overpowering nature, against which had until then only defended. It was not content more so, at the mercy of Forces of nature to live: but it began to enslave his enemies. [101]
Technology has begun to supplement the slave army of pets and the army of slaves Difficult to replace workers with machines that are operated by natural forces. –
5 THE ARMY OF TECHNOLOGY
Europe (and with it, America) has the greatest on this most momentous of wars and Globe mobilized. On the frontlines of the global labor army against the arbitrariness of the natural forces fights, the industrial workers, their officers, engineers, contractors, directors, their General Staff are the inventors, their train farmers and farm workers, their artillery Machines, their trenches, mines, factories, their forts. With this army, whose reserves he takes all parts of the world, the white man hopes To break the tyranny of nature, to subdue their forces to the human spirit, and so the People to finally liberate. –
6 VICTORY OF ELECTRICAL
The technical army has suffered its first decisive victory over one of the oldest Enemies of the human race: the flash. Has always been the spark of electricity as lightning threatened the people, wounded, killed, has its Burned houses and killed his cattle. This treacherous enemies, who never in it any helped a manner that the person was surrendered by hundreds of thousands of years to Benjamin Franklin by invention [102]
lightning rod of his reign of terror over the people broke. The electric spark as a scourge of humanity was thus averted. But the white man was not content with this save Wins: he went on the offensive and reached it in a century this enemy into a slave, this dangerous predator in its
to convert most useful pet. Today, the electric spark that once our forefathers met with horror lit, our Room, cooking our tea, ironed our clothes, our heated room, ringing our bells, carried our letters (telegrams), pulls cars and wagons, machinery drives – So, with In a word, our messenger, postman, porter, cook, heaters, lighting, workers, Porters and even become our executioner. What today is the electric spark in Europe and America does in the service of the people, would be even a doubling of the human Working hours are not removed to replace. Like these formerly hostile force of nature not only was repulsed, but in has become the most indispensable and useful servant of the people – that will one day the waters of the sea and the gluten of the sun, storms and floods from Enemies of the people are slaves. From poisons to cure deadly germs from Vaccinations. As the man of primitive times has tamed wild animals and subjected – as
tames and modern man subjecting wild forces of nature. By such victories, the Nordic man [103]
is once freedom, leisure and culture conquer: not by depopulation or renunciation, not by War and revolution – but through invention and work through spirit and deed. –
7 THE INVENTOR AS SAVIOR
In our era of European history inventor is a major benefactor of mankind as the Holy One. The inventor of the automobile has done more good for the horses and saves them more suffering

as all animal welfare organizations in the world. The car is small in terms of thousands of East Asian coolies from their Zugtierdasein to redeem. The inventor of diphtheria – and Blatter serum have saved more children's lives than any Nurseries. The galley slaves owed their liberation of modern marine technology, while by the introduction of modern technology Petroleumfeuerung the stoker from their Hell occupations begins to redeem. The inventor who, for instance by nuclear fragmentation, creates a practical carbon replacement – is done more for humanity than the most successful social reformer, for he is redeem the millions of coal miners from their inhuman existence, a large Part of the human workload pay off – while today it no communist dictator could avoid condemning people to that underground mine life. The chemist, who manages to wood consumption [104]
make that would free mankind from the Sklavenjoche of hunger, and the longer they suppressed cruel than any human tyranny. – Neither ethics nor art, nor religion, nor politics will repay the heavenly curse – but art. The organic technology, medicine, it is reserved for the Erbfluch the
To banish wife, thou shalt bring forth children in pain Your ", the inorganic Technology is subject to banish the Erbfluch the man: "In the sweat of thy brow shalt You eat your bread. "- In many ways our Zeitarter similar to the beginning of the Roman Empire. Then hoped the World of redemption by the Kingdom of Peace of the Pax Romana. The hoped-for world change came – but from a completely different source: not from the outside – but inside, not by politics – but by Religion, not by Caesar Augustus – but through Jesus Christ. Also, we are facing a turning world; humanity today expects from the socialist Era, the dawn of the golden age. The hoped-for world is turning, perhaps, are: but not by politics – but by technique: not a revolutionary – but by
an inventor: not by Lenin – but by a man who may already somewhere nameless lives and one day it will be possible through new development, unimagined energy sources to save humanity from hunger, cold and forced labor. -
[105]
VII ULTIMATE GOAL OF TECHNOLOGY
1 CULTURE AND SLAVERY
Any previous culture was founded on slavery: slaves on the ancient, the medieval of serfs, on the modern proletarians. – The importance of slaves based on the fact that they by their lack of freedom and more working space provide for the freedom and leisure of a ruling class that is a prerequisite of any culture education. Because it is not possible that the same people are doing the tremendous physical work, the need for food, clothing and shelter of her generation – and at the same time immense mental work that is needed to create and sustain a culture. Everywhere there is division of labor so that the brain can think, have the guts digest, without their roots burrow in the earth, no plant can bloom to the sky. Support people of every culture are developed. Development is impossible without an atmosphere of freedom and leisure: and the rock can only be in liquid, free state crystallize, where it is included unfree, it must remain amorphous. The visual culture of freedom and Leisure [106]
less could only be created by slavery and revision of many. In northern and crowded bars was the divine existence of thousands and always built around an animal existence of hundreds of thousands. The modern age with their Christian, social ideas was faced with the alternative: either culture sacrifices – or maintain slavery. Spoke against the first contingency aesthetic – from the second ethical concerns: the first was repugnant to the taste, the second sense. Western Europe opted for the second solution: the rest of his bourgeois culture receive, it retained the industrial proletariat in masked form of slavery in – while Russia gets ready to grab the first solution: it frees its proletarian, but brings this emancipation of slaves his whole

culture to the victim. Both solutions are unbearable in their consequence. The human spirit must go to a Way out of this dilemma are searching to find him in the art. You alone can at the same time Break slavery and save the culture.

2 THE MACHINE

Ultimate goal of the technique is replacement of slave labor by machine labor; survey of Total humanity to a ruling caste, in the service of an army of forces in nature Machinery working shape. [107]

We are on the way to this goal: previously had almost all of the technical energy generated by human or animal muscle – today they are often by steam power, Electricity and motor power replaced. More and more people fall to the role of a regulator of energies – instead of a producer. Yesterday moved to the coolie workers as the culture forward – tomorrow he will be their chauffeur who observes, thinks, and directs, instead of running and sweat. The machine is the liberation of the people from the yoke of slavery. They can through afford a more brain work and create more values as a million poor. The machine is materialized spirit people, frozen mathematics, the grateful creature of man, begotten from the mental power of the inventor, born of the muscle strength of the workers. The machine has a dual mission: to increase the production and work reduce and simplify. By increase of his production the machine will break down the emergency – by reducing the labor slavery. Today the workers must be human only in the lowest part – because for the most part he Machine must be: in the future, the machine is the Machine that the Mechanical Work and let the people take the human, the organic. So opened

the machine's view of spirituality and individualization of human work: their free and creative component will grow over the auto [108]

cally-mechanical – the spiritual over the material. Only then will the work cease to depersonalize the people to mechanize, to degrade, then only the work of the game, the sport and the free creative activity are similar. It is not, as now, be a hostage who suppressed all human – but a tool

against boredom, a distraction and a physical or mental exercise to develop of all abilities. This work, which will make the human brain as his machine and on Rule is founded, is blunt rather stimulate, depress raise instead. –

3 REMOVAL OF A GREAT CITY

Besides these two tasks: relieve the suffering of increasing production and reducing slavery by reduction and individualization of labor – the machine has still a third culture mission: the resolution of the modern city and the recycling of the Man in nature. – The origins of the modern city comes at a time when the horse is the fastest Transport was and there was no telephones. At that time it was necessary that the People in close proximity to their places of work and, consequently, to a confined space lived crammed together. Technology has changed these conditions: train, car, bicycle and telephone allow the workers today, many miles away from his office to residential. For the Construction [109]

and the accumulation of tenements is no longer necessary. In the future, the People have the opportunity to live side by side instead of one above the other, in gardens to breathe healthy air, bright and spacious rooms in a healthy, clean-looking, to lead decent lives. Electric and gas stoves (without the trouble of Protect heating and procure the fuel material) from the winter chill, electric Lamps before the long winter nights. The human spirit will triumph over the winter and make the northern residential zone as well as the moderate. The development of the garden city has already begun: the rich leave the centers of the Cities they inhabited before, and settle on the periphery or in the Environment. The newly emerging industrial cities stretch into the distance instead of the height. – At a higher level, the cities of the future in the

system will have some similarity with those of the Middle Ages grouped as there is a huge cathedral, the low public house were – that are at once a giant skyscraper (of all public and private Bureaus and include its goods and eating house is), the low houses and wide Gardens in the garden city expand. In factory towns, the factory is that central cathedral of the His work: the devotion of the people in these cathedrals of future work for the His community. Who will not be professionally tied to the city, will live in the country, through the Transmission lines and wireless connections to the conveniences, [110]
Activities and distractions of the city will participate. A time will come when people will not understand how it once was possible to live in the stone labyrinths, which we now know as modern cities. Their Ruins will then be admired, as now, the dwellings of the cave dwellers. The
Doctors will rack their brains as ever from the hygienic point of view was possible that people in such seclusion of nature, freedom, light and air, such an atmosphere of soot, smoke, dust and dirt live and prosper at all could. – The coming degradation of the city as a result of the upswing of traffic engineering is a necessary precondition of real culture. Because in the unnatural and unhealthy Atmosphere of today's big city people are systematically in body, mind and spirit
poisoned and crippled. The city culture is a marsh plant: because it is supported by degenerate, morbid and decadent people who voluntarily or involuntarily in this Dead ends of life are advised. –
4 THE CULTURE OF PARADISE MIILLIONÄRS
The technique is able to modern man more happiness and To promote opportunities for the last time their princes and kings. To be sure, today, at the beginning of the technical world-period, the number of those who are Inventions [111]
tions of modern times unlimited available, low. A modern dollar millionaire can with all the luxury, all comfort, all art and all Surrounded by beauty that offers the earth. He can enjoy all the fruits of nature and culture, may, without work, live where and how he pleases. He may, by telephone and car Be optionally connected to the world or divorced her, he can as a hermit in the
Big city life or in society at his country seat; needs neither under the climate still suffer from overpopulation, hunger and frost are unknown to him, by his Aeroplane he is the master of the air through his yacht Lord of the seas. In many ways, he is free and powerful than Napoleon and Caesar. They could only dominate people – but not Flying over oceans and continents speak. He, however, is Lord of nature. Forces of nature use it as an invisible, powerful servant and spirits. With their help, he can quickly and fly higher than a bird, about the Earth at a speed faster than a gazelle and live under water like a fish. He is free through these abilities and powers, even as the natives of the South Pacific and has overcome the curse of paradise. In a roundabout way about the culture he is a more perfect paradise returned. – The basis for such perfect life has created the technology. For a select few has made from the Nordic forests and swamps cultural havens. In this Lucky children can see a man of destiny promise to his children's children. They are the vanguard of humanity on their way in the Eden of the [112] Future. What is the exception today, may, with further technological advances will rule. Technology has broken the gates of Paradise; through the narrow entrance are so far only paced a few: but the road is open and can once through diligence and spirit all Humanity follow those lucky children. Humans need not despair: he was never his goal as close as today
A few centuries ago was the possession of a glass window, a mirror, a clock, of Sugar soap or a great luxury: the technical production has these once rare goods over the masses scattered. As everyone now carries a clock and has a mirror – this could perhaps in a century everyone a car,

his villa and have his telephone. The Prosperity must increase more rapidly and more generally, the faster the Production figures to rise in proportion to the population numbers. It is the culture of the target Technology to offer once all the people living ways through which those millionaires today . feature Against, not against wealth – why fight the technology against the need Bondage – not against domination. Your goal is generalization of the wealth, power, of leisure, beauty and happiness: not proletarianization, but the aristocratization Humanity [113]

VIII THE SPIRIT OF TECHNICAL AGE

1 HEROIC PACIFISM

The paradise of the future can not sneak through coups – it only can be achieved by Conquer work. The spirit of the technological age is heroic pacifist: heroic, because Art of war with a changed object is – because his pacifist struggle is not against People oriented, but against forces of nature. – The technical heroism is bloodless: the technical hero works, thinks, acts, and dares
tolerate, not to seek for his fellow man for life, but to them from the Yoke of slavery to redeem from hunger, cold, poverty and forced labor. The hero of the technological age is a peaceful hero of the work and the spirit. – The work of the technical age is asceticism: self-control and self-denial. In their present form and its present proportions it is not a pleasure, but a hard sacrifice.
we offer up our neighbors and descendants. [114]
Asceticism is exercise: it is the Greek term for what is called in English training; by this translation of the term asceticism loses his pessimistic character and is optimistic-heroic.
The optimistic, life-affirming asceticism of the technological age is preparing a kingdom of God on earth before: it clears the earth to paradise, and for this purpose they move mountains, rivers
and lakes, wrapped the world in cable and rails, creates Urväldern plantations from Steppes farmland. As a supernatural being, man changed the earth's surface his needs. –

2 THE SPIRIT OF INERTIA

In the era of work and technology there is no greater vice than inertia – as in the age the war is no greater vice than cowardice. Overcoming inertia is the main task of technical heroism. Where life manifests as energy – is the inertia of the signs of death. The Struggle of life against death is a battle against the inertia of the breath. The victory of the Death over life is a triumph of inertia about the energy. The messengers of death are age and disease: in them gaining power over the inertia of the energy of life: trains, limbs, Movements become limp and drooping, vitality, courage and vitality decrease, everything tends to the earth, is tired and sluggish – to the man who no longer go forward and [115]
can not keep upright, falls a victim to the inertia in the grave: the triumphs there Inertia about life. All young flowers strive against gravity, to the sun: drop all ripe fruits of overcome the force of gravity to Earth. – Symbol of victory over the technical gravity of the triumphant human will and Human spirit over the inertia of matter is the flying man. Few things are as sublime and as beautiful as he. Here, truth and fiction, romance, and marry Technology, the myths of Daedalus and Wieland with the visions of Leonardo and Goethe, through Deeds of technicians are the most daring poet dreams reality: on wings that have Spirit and his will have excited, man about space, time and gravity rises, over land and sea. –

3 BEAUTY AND TECHNOLOGY

Anyone still doubting the value of beauty of the art, must in the face of the flying People fall silent. But not only the aircraft gives us new beauty: also Automotive, motor, express locomotive, dynamo activity and are Motion of its own, specific beauty. But because this

beauty is dynamic, can they do not like the static beauty of the landscape of brush, pen and chisel held
be: therefore it does not exist for people without original sense of beauty, the art require as Wegweiserin in the maze of beauty. [116]
One thing is beautiful by the ideals of harmony and vitality, and it gives us the Impulses that it gives us in these directions. Thus, each culture creates its own Symbols of power and beauty: the Greeks increased its own harmony of statues and temples; the Romans increased his strength and courage to fight the circus and its predators Gladiators; the medieval Christian deepened and glorified his soul through empathy with the passion in Sacrifice of the Mass and sacraments of the altar; the citizens of the modern era grew to the heroes of his novels and theater; The Japanese learned grace, grace and fate Serge yellowing of its flowers. – In a time of restless progress of the beauty ideal had to be dynamic – and with it its symbol. The man of the technological age is a student of the machine he created: he learns of her tireless work and gathered strength. The machine as Creature and temple of the Holy Spirit symbolized people overcoming of matter through the Spirit, by the movement of the stare. by the force of inertia: the Explore Rub in the service of the idea that humanity was liberated by the act. – The technique has the next Zeitaltet given a new form of expression: the cinema. The Cinema is on the point, the theater of today, the Church of yesterday, circus and amphitheater from yesterday to replace and to play a leading role in the work culture of the future state. [117]

In all his artistic shortcomings today begins the film, a new gospel unconsciously to wear the masses: the gospel of strength and beauty. He announces beyond good and evil, the triumph of man's strongest and most beautiful woman – whether the Man who towers over his rivals of body, will and mind power, adventurer or hero, Criminal or detective, and whether the woman sexy or noble, graceful or selfless is than the other, or courtesan mother. To preach the canvas in a thousand variations of the Men: "Be strong!" the women: "Be nice!" This massive educational mission that lies dormant in the cinema to purify, and expand a the largest and the most important aspects of today's artists: for the cinema of the Future is unquestionably on the proletarian culture have a greater influence than the theater on the bourgeois. –

4 EMANCIPATION

The cult of the technological age is a worship of power. For the development of harmony lack of time and leisure. In their character the golden age of culture is used to stand, the will follow the iron age work. Indicative of the dynamic adjustment of our era it is male – European Character. The male-European Nietzsche's ethics is the protest against our age the female-Asian morality of Christianity. Also, the emancipation of women is a sym-[118]
ptom for the masculinization of our world, because it does not lead the female human type to power – but the male. While previously the female woman by their influence on Men participated in the world domination – swing today men of both sexes the scepter of economic and political power. The emancipation of women is the Triumph of virago about the real, feminine woman, it does not lead to victory – but the abolition of the woman. The lady is already dying out: the woman should follow her. – By emancipation is the female sex, which was previously dismissed in part, for mobilized the technical War and queued in the army of labor. – The emancipation of Asians taking place under the same conditions as the Emancipation of women, it is a symptom of the Europeanization of our world, for they does not lead the oriental type to victory – but the European. Whereas previously the oriental spirit by Christianity dominated Europe – share and white today colored Europeans in world domination. The so-called awakening of the Orient means the Triumph of the yellow

Europeans about the true Orientals, it does not lead to victory – but the destruction of the oriental culture. Where in East Asia, the blood wins, he wins with the
Spirit of Europe: the male, tough, dynamic, ambitious, energetic, rationalist spirit. To participate in the progress, Asia needs its harmonious soul and culture against European-vital interchange. – The emancipation of Asians is their entry into the Euro-[119]
American army of labor and their mobilization for technical war. After its triumphant termination Asia is again the woman be feminine again can: Asia and then the woman will educate the world purer harmony. But until then Asians have to wear the uniform European – the women, the male. –

5 CHRISTIANITY AND knighthood

Who understands cultural harmony with nature, must call our barbaric era – who understands cultural engagement with nature, the specific needs, male European Worthy shape our culture. The Christian Oriental origin of the European ethics made them fail to recognize the ethical value of technological progress, only appears heroic ascetic struggle from the perspective of technical Nietzsche Age to salvation through spirit and drive as good and noble. The virtues of the technological age are mainly: energy, endurance, bravery, Renunciation, self-control and solidarity. These properties toughen the soul bloodless, hard struggle of social work. – The ethics of work is linked to the chivalrous ethic of struggle in: both male, both Nordic. Only these ethics will adapt to the new circumstances and the place of survived chivalry set a new working honor. The new concept of honor is based on work – The new shame [120]
to laziness. The lazy man is considered a deserter from the labor front and despised are. The objects of the new hero worship will be an inventor, instead of generals: Values-Creator-destroyer instead of values. From the Christian moral ethics of the work the spirit of pacifism and is Socialism accept: because only the peace-productive for the technical development – the
War is destructive and only because of the social spirit of cooperation among all professionals to
may lead technical victories over nature. -

6 THE BUDDHIST DANGER

Each passivistische and hostile propaganda against the technical and industrial development depends – is treason in the work of army in Europe: for it is Call to retreat and desertion during the decisive battle. – Tolstoyans and neo-Buddhists make this cultural transgression guilty: they call the white Humanity to surrender shortly before their final victory for nature, the art of the
conquered grounds to vacate voluntarily and primitiveness of agriculture and animal husbandry
return. Tired of the fight they want Europe to continue his humble nature in a impoverished, childlike existence eking out – instead of by the highest exertion of the mind, Will and victorious muscles to create a new world. What is viable and able to cope with life even in Europe, rejects this cultural suicide from: it feels the [121]
Uniqueness of his situation and his responsibility to the future of humanity. One Capitulation of the art would reflect the world in Asian culture circuit. Hard in front of their goals would the world of technology revolution that Europe is collapsing, and one of the greatest humanity buried hopes. The North Country Europe that of his heroic work lives, must fend off the enervating spirit of Buddhism. Japan has, according more industrialized it to move away from Buddhism internally, as would Europe, the more it inwardly Buddhism surrenders, neglect its technical mission and betrayed. Buddhism is a wonderful culmination of mature cultures – but

a dangerous poison for expectant cultures. His belief is good for the age, for the fall – like religion
Nietzsche for youth and spring – the belief Goethe for the bloom of summer. – Buddhism would stifle the technology – and with it the spirit of Europe. – Europe is to remain true to its mission and never deny the roots of his being: Heroism and rationalism will Germanic and Hellenic spirit. Because the miracle Europe arose only from the marriage of these two elements. The blind thirst for action northern barbarians was seeing and fruitful by the touch of the Mediterranean
Spiritual culture: so were warriors from thinkers, inventors of heroes. The mysticism of Asia in Europe threatens mental clarity – the passivism Asia threatened
[122]
his masculine energy. Only when Europe resists these temptations and dangers and be conscious of their own Hellenic and Germanic ideals – it will fight to the technical Can fight end to once to redeem themselves and the world. – [123]
IX. STINNES AND Krasin
1 ECONOMIC STATES
Stinnes is the leader of the capitalist economy in Germany – the leader of the Krasin communist economy of Russia. In the following, they are regarded as exponents of capitalist and communist production, not as individuals. – Since the collapse of the three major European military monarchies there is in our Only parts of the world economy countries: economic issues are at the center of the inner and foreign policy: Mercury rules the world, as the heir of Mars – as a precursor to Apollo. The conversion from military to economic state government is the political expression of the fact that instead the war front, the labor front has moved to the forefront of the story. The age of war corresponded military states – correspond to the age of the work States economy. The capitalist state as the Communist countries are working: no more [124]
War states – not yet civilized states. Both are dominated by the production and technical progress. Both controlled by the producers, as once the military states by the military: the Communist of the leaders of the industrial workers – of the capitalist the leaders of the industrialists. Capitalism and communism are equally congenial to how Catholicism and Protestantism, which maintained for centuries by extreme contrasts and with all Agents fought bloody. Not their differences, but their relationship is the Cause of the bitter hatred with which they follow each other. As long as capitalists and communists are on the point of view, it is permissible and necessary Kill or starve because they represent different economic principles people – Both are virtually at a very low level of ethical development. Theoretically, however, the requirements and objectives of communism are ethical than the Capitalism because they are based on objective and fair criteria. But are not relevant for technological progress ethical considerations: here is the Crucial question whether capitalist or communist system more efficient and is suitable to perform the technical liberation struggle against the forces of nature. –
2 THE RUSSIAN FIASCO
The success speaks for Stinnes, against Krasin, capitalist economy is flourishing, while the communicate [125]
nist razed to the ground. From this finding on the value of the two systems to close would be easy but unfair. For it must not be overlooked, under what Circumstances of communism took over and led the Russian economy: important for a military, political and social collapse, after loss Industrial areas in the fight against the whole world, under the pressure of years of blockade,

long civil war and the passive resistance of the peasants, the citizens and the intelligentsia; plus joined the catastrophic crop failure. When all these circumstances, and the lower one organizational talent and education of the Russian people into account draws – so you can just baffled that the remains of a Russian industry have received. The failures of communism five years under these aggravating circumstances to the Want to measure success of mature capitalism would be as unjust as a compare newborn child with an adult man, and then determine
the child was an idiot – while, perhaps, a nascent genius lies dormant in him. – Even when Communism collapsed in Russia, it would be equally naive to the social Revolution thus to declare dismissed – as after the collapse of the Hussite Movement would have been foolish to hold the Reformation done: because after a few Luther appeared decades and led many of the Hussite ideas to victory. – [
3 CAPITALIST PRODUCTION AND COMMUNIST
The main advantage of the capitalist economy lies in its experience. It dominates all methods of organization and production, all strategic secrets in battle between man and nature and has a staff of trained officers industry. The Communism, however is forced to a lack of general staff and Officers to design new war plans, new organizational and production methods try. Stinnes can penetrate forward to retracted tracks – while Krasin Scouts must be in the jungle of the economic revolution. – By competition, profit and risk capitalism uses an unsurpassable Engine which receives the economic apparatus in constant motion: egoism. Everyone Entrepreneur, inventor, engineer and worker feels compelled the capitalist state, to harness his powers to the utmost, to avoid being overrun by the competition and to perish. The soldiers and officers of the labor army must advance, not to come under the wheels. In the free initiative of the company is another advantage of capitalism, the Technology has a lot to thank. One of the most difficult problems of communism lies in the Avoid the economic bureaucracy, of which he is constantly threatened. -
The main technical advantage of communism is that he has the opportunity sämt- [127]
tion productive forces and natural resources and summarize its economic territory to use efficiently according to a uniform plane. He saves all the forces of Capitalism wasted on the defense of competition. The principle of regularity communist economy that is doing it today, the Russian giant kingdom after a plans to electrify uniform rational, technically means a significant advantage to capitalist production anarchy. The communist labor army fights under unified command closed against the hostile nature – while the fragmented Arheitsbataillone of capitalism not only against the common enemy fight, but partly also against each other to defeat the competitors. Krasin also has his army firmly in hand as Stinnes, for the workers of the Stinnes army are aware that part of their job of enriching a foreign, entrepreneur is hostile, while the workers of the Krassinarmee are aware that they work for the communist state, its associates and supports they are. Stinnes appears to his workers as oppressors and enemies – Krasin as a leader and ally. Therefore, it may dare Krasin to ban strikes and introduce Sunday work – while
this would be impossible for Stinnes. The Stinnes army is decomposed by growing discontent and mutiny (strikes) – while the Krassinarmee supported despite their material needs of an ideal goals. In short, the War against the forces of nature in Russia people's war – in Europe and [128]
America is a dynastic war of kings industry. – The work of the communist worker is a fight for his country and its form of government – the work of the worker capitalist a struggle for his life. Here is the main driver the work of selfishness – there the political idealism is the present state of ethics, Unfortunately, selfishness, a more powerful engine than idealism, and thus the

value of the struggle capitalist labor army larger than that of the communist. Communism has a rational economic plan – capitalism with a more powerful engine work. Capitalism is not its technical nature, but his ethical defects fail. The dissatisfaction of the Stinnes army will not be in the long run Can hold down machine guns. The pure capitalism is based on the Dependence and ignorance of the workers – as the military slavish obedience to the Dependence and ignorance of the soldiers. More independent, self-confident and educated the working class – the more impossible it will be for private people, they for their Private interests work permit. – The future belongs Krasin – about the economy of the present decision, the Russian Experiment. Therefore it is in the own interest of the whole world, this experiment not only not to interfere but to promote best efforts: only then the output would be a Answer to the question whether communism is capable of today's economy [129]
reform – or whether it the necessary evil of capitalism is preferable. –

4 MERCENARY SOLDIERS AND WORK

Corresponded to capitalism in the era of the war the mercenary army – the communism People's army. Mercenary for each time an army enlisted man was rich private and equip, which he commanded and salaried – such as today any large private man Working army can recruit and equip the salaried and he commanded. Three centuries ago Wallenstein played a similar role in Germany, as now Stinnes: with the help of his fortune he had increased in the Bohemian war, and the army, which he with the same advertised and talked, Wallenstein was from a private person for the most powerful Personality of the German Empire – like today Stinnes through his fortune, which he in Has increased world wars, as well, and by the press and labor army, which he advertises the same maintains, has become the most powerful man of the German Republic. -

The capitalist state is the labor mercenary condottiere entrepreneurs work – in Communist state is the labor of a national army soldier, the salaried state Generals Authority. As then, the condottieri with the blood of their soldiers principalities conquered and founded dynasties – then conquer the modern mercenary leaders [130]
with the sweat of its laborers wealth and positions of power and establish plutocrats-Dynasties. As once those mercenary leaders – just today negotiate industry kings as equal factors with governments and states: they direct the policy of their money, as once those. their power through

The reform of the labor army that performs communism corresponds in all details Army form to be taken by all modern states. The army reform, the mercenary army replaced deurch people armies: it has the general Conscription introduced nationalized the military system, banned private referrals, the Landsknecht leader replaced by state officers and employees conscription ethically glorified. The State shall work the same reforms in the labor army: he proclaimed the
general obligation to work, nationalized industry, prohibits private enterprises, replaced the private contractor hired by the state directors and glorified the work as moral duty. – Stinnes and Krasin are both powerful commander working troops against the common enemy to fight: the Nordic nature. Stinnes leads a modern Wallenstein Mercenary army – Krasin as field marshal of a working state, a people's army. While these two generals consider themselves enemies, they are allies, march separately, strike united. – [131]

5 SOCIAL CAPITALISM – LIBERAL COMMUNIST

As the regeneration of Catholicism was a result of the Reformation, as could the rivalry of capitalism and communism both fertilize: if they take each other by murder, To fight slander and sabotage, would be limited by cultural Services to pay their higher value. No theoretical justification of capitalism advertises more for this system as the indisputable fact that the lot

of American workers (some of which in- Car ride to the factory) practically better than the Russian, with their Employees equally hungry and starving. Because wealth is more important than Equality: better all be wealthy and rich as a few that common, even Misery prevails. Only envy and pedantry can stand up against this judgment. Top certainly would be universal, general wealth – but is in the future, not in the Present: it can bring only the technology, not politics. -

American capitalism is aware that he is only through generous social Can claim act. He sees himself as manager of the national wealth, for he Promotion of inventions used for cultural and humanitarian purposes. Only a social capitalism, which takes as to reconcile themselves to the working class has View of inventory: only a liberal communism that it is taking to deal with the

Intelligence [132]

reconcile, has views of inventory. England tried the first way, the second recently Russia. Against the resistance of the officers to wage a war, is on the Duration as impossible as against the resistance of the crew. This is also true of the Labor army: it is just as dependent on expert guides how to willing workers. Krasin has recognized that it is necessary for communism to learn from the capitalism. Therefore it promotes more recently the private initiative to appoint heads of state enterprises energetic and knowledgeable engineers with most extensive powers and Profit sharing and calls back a portion of the displaced industrialists; finally it supports the weak job engine idealism by selfishness, ambition and positive and seeks to improve the performance of the Russian proletariat through this mixed system. Only these methods can save the capitalist communism because he has seen learned that the winter and the drought are more cruel than all the Czar of Russia despots and Grand Duke: and that the more decisive war of liberation applies them. Therefore he is today the fight against famine, electrification and reconstruction of industry and of the railways in the center of its overall policy and even sacrifices these technical plans, a number of policy principles. He knows that his economic success or failure will determine the policy and that it depends on him whether the Russian Revolution ultimately leads to the redemption of the world – or the world disappointment. – [133]

The abolition of private property must be the present state of ethics insurmountable psychological resistances fail. Yet communism remains a turning point in economic development from entrepreneurial to state workers – and in the political Development of barren system of plutocratic democracy to a new social Aristocracy of spiritual people.

6 TRUST AND UNIONS

As long as communism proved to be immature, the leadership in the technical To take liberation struggle, Krasin and Stinnes will have to agree. This is the path that leads to cooperation rather than to work against each other, the fanatical Stupid head of capitalism as communism have of themselves: only the heads heilsten both camps will meet in the knowledge that it is better to world culture through to save a negotiated peace than to destroy by a destroying victory. Then

will be generals of the great commanders of the economy, the economy of mercenaries Soldiers.

In the red economy of tomorrow, it may be as little equality between leaders and Out, as in the Red Army of today but the future industrialists are no longer be irresponsible as it is today, but the whole feel responsible. The unproductive capitalists (slider) will disappear from the economic life as well, as once the decorative Hofgeneräle from the [134]

Army. As already often the case today, the productive capitalist is to must be intensive workers in his factory. By a simultaneous decrease its excessive profits will occur a fair balance

between his work and his income. Two economic power groups begin to work in the capitalist countries in the To share leadership of the economy: the representatives of employers and workers – Trusts and Unions. Their influence on politics is growing and is on the parliaments Meaning outperform. They will complement each other and control as once the Senate and Tribunate, House of Lords and House of Commons. The conquest of the forces of nature and the conquest of Natural Resources will manage the trusts – the division of the spoils, the unions control. On the common ground of increasing production and perfection of technique Stinnes and Krasin will encounter: for they are enemies in the matter of distribution – Allies on the issue of production: they fight against each other on the issue of Economic method – with each other in wars humanity against nature. – [135]

X. WORK FROM STATE TO STATE CULTURE

1 CULT CHILDREN

Our era is also the era of martial art and the preparation period of the Culture. It provides us with the double requirement: 1 Expansion of the working state. 2 Preparation of Culture State. The first task is the policy at the service of the art – the second in the service of ethics. But the view of the coming age of the culture are suffering and struggling Humanity in the technological age the strength to battle with the forces of nature to Continue victories. The more work that the modern man over the medieval provides is to be Legacy to the people of the future, through this extra work he accumulates a capital Knowledge, and values on machines whose interest will be used to enjoy his grandchildren. The division of mankind into masters and slaves, forced laborers in culture carrier and is also now recognized: but this case start from the social to the Temporal

to move. We are not [136]

the slaves of our contemporaries – but our grandchildren. Instead of a side by side existing Master and Slave state is our culture considers a succession existing slaves and Mr. era. The world of work today building the foundations of Cultural world of tomorrow. As once the Kulturmuße of Lords was based on the review of the slaves – as is Kulturmuße of the future will be built on the revision of the present. The current Humanity is at the service of the next, we sow, that others reap our time works, researches and struggles – that a future world can buy in beauty. Occurs as a Western children's worship in the place of the Eastern ancestral cult. It blooms in capitalist and communist labor in the state: in America as in Russia. The World kneeling before the idol as a child, as a promise of a beautiful future. It is a dogma become, in all charity to commemorate the first child. In the capitalist West the fathers are working themselves to death to leave richer life opportunities for their children – Living in Communist East and a whole generation dies in misery to their Descendants to secure a happier and fairer future. The piety of the European Age is directed forward. The Western cult children's development is rooted in faith. The Europeans see later in the better, more sophisticated, and he believes that his grandson will be worthy of freedom when he and his contemporaries: he believes that the world goes forward. While the presence of the Oriental Mid-sees in DC [137]

weight between the past and the future – it appears the Europeans as rolling Ball, who always faster detaches itself from its past to an unknown future hastening. The Oriental is beyond time, the Europeans moving with the times: he pushes the From past and embrace his future. His story is a constant reckoning with the Past and an urge for the future. Because he experienced the forward march of time means stagnation for him backwards. He lives in the Heraclitean world of becoming – the Orient Alien parmenidischen the world of being. As a result of this setting, our age is to be considered only from the perspective of the next. It is a time of preparation and struggle, and the immaturity of the transition. We are a young sex

striding across the bridge two worlds and the beginning of untrodden cultural circle is: we experience our greatest feeling in the forward penetration, in Grow and struggles – not in the peaceful enjoyment of oriental maturity. Lust is not our Target – but freedom, not Tranquility is our way but fact. –

2 WORK REQUIRED

The expansion of the working state is a cultural duty of our age. The state is working the last stage of man on his way into the culture of the future paradise. Remove the working state, ie: all detectable workforce of nature and people rational manner in the service of production and technical progress. – [138]

In an era which builds on the foundations of future crops, no one has a right to Leisure. The general requirement is a technical and ethical duty to do so. An ideal program for the expansion of the labor government has Popper Lynkeus designed in his works: "The general Nährpflicht." He asks is that the place of military service universal, compulsory labor service obligation occurs, this would take several years and put the state in a position to each of its members a life of subsistence Food, housing, clothing, heating, medical care guarantee. This program could break the misery and anxiety and also the dictatorship of the capitalists and Proletarians. Class differences were due to the general obligation to work well stop acting like the implementation of compulsory military service in the wars of the contrast between professional soldiers and civilians. – The abolition of the proletariat but is a erstrebenswäreres Ideal as its rule. – The most common forced labor is the price that Popper Lynkeus for the elimination of poverty and calls of concern. This forced labor through the promotion of technology and improvement of Organization to reduce to a minimum and eventually be replaced by voluntary work – Forms the second point of the program working state. The hope that Lenin in "State and Revolution" manifests, mankind would even after Abolition of Forced Labour voluntary work on, is not a utopia for the northerners. For the restless Europeans and Americans is in no inactivity [139]

Satisfaction, through thousands of years of forced labor it has become second nature: he she needs to practice his powers and banish the specter of boredom. His ideal is active, not introspective. For this reason – not out of greed – most work Millionaires of the West restlessly on, instead of enjoying their wealth carefree; from same reason, many employees consider their retirement as a blow because they prefer the forced idleness, the usual work. – At the present state of the art, this volunteer work would be insufficient to banishment of necessity: yet are much revision and forced labor necessary to clear the way for a beautiful and free labor of the future. This path in the future pave the inventor. Their tireless work and still is essential and important for the culture as the loud bustle of politicians and artists to push to the fore in the world arena. Modern society is obliged to every possible way to promote their inventors and their activity: them they would have to Grant preferential position, which gave the Middle Ages and his monks and priests to offer them the opportunity to develop their inventions without worry. As the inventors are the most important personalities of our time, so are the Industrial workers whose main stand: for they form the vanguard in the struggle of the People around the Erdherrschaft and give birth to the structures that are begotten of inventors. – [140]

3 PRODUCERS AND CONSUMERS STATE

Another duty of the state is working to raise the general well-being through Increase production.

As soon as more food is thrown on the market than can be consumed – heard the Hunger and the blessed state of nature the bread tree country returns to a higher level again. Only when a city builds more homes, as it is home to families, it captures the Housing shortage, they only

relieve through Zwangseinquartierungen, distributed and shifts. Only when so many cars are produced as pocket watches, each worker is car owner be: not by national commissioners to put in confiscated cars from bank directors. The wealth of a nation can permanently only by production, not by confiscation . raise – In the state capitalist production depends on the pricing. If it is in Interest is the pricing, the producer is just as determined to destroy goods such as to produce, to inhibit the technique how to promote, how to reduce production to increase. If the technical and cultural development in accordance with its interests, it is willing to promote them – they are in contradiction to each other, so he decides to safe for the win against the technology, production and culture. It is in the permanent Interest of producers that demand always about the offer – [141]
increases – as it is in the interest of the consumers that the supply demand exceeds. The producer lives by the plight of the consumer: the Cereal producers live on that People are starving and the coal producers live on, that people are freezing. They have a Interest to perpetuate hunger and frost. The cereal capital would be committed to the Invention of a bread substitute – the carbon capital, the invention of a carbon compensation to sabotage, they would possibly try to buy up the subject invention and destroy. The workers of the production branches were with their employers solidarity in order not to lose work and income. The industrial entrepreneurs and workers are on the increase in prices of its industrial products interested – the farmers and farm workers on the price increase to their base products. Than Producers are conflicting wishes of the people – as consumers during all People have the same common goal: reduction of prices by increasing the Production. Another mischief of the producer is the state advertising. It is a necessary consequence of the Competition and struggle is the increase in demand by artificial awakening of human greed. This displaying and imposition of luxury, the Arouses covetousness, without being able to ever meet – acts today as a major cause of general envy, dissatisfaction and resentment. No city dwellers can buy all the goods displayed, the [142]
dazzle the eyes of his expenses: he must therefore always feel poor as measured by this stacked, exhibited wealth and pleasures. The emotional devastation that the advertising havoc, leave only be eliminated by eliminating the competition, the Competition again can only be eliminated by moving away from capitalism. Despite the great support that owes the technical age of capitalism, it must not be blind to the dangers that threaten from this site: there must be a time
get better system for carrying out, which avoids the failure of capitalism. The rival and heir of the capitalist entrepreneur State of the communist workers' state, takes over a part of the error of his predecessor: for there is in him a Producer group, he is a producer State. The cultural state of the future, however, consumers will state: its production is of be controlled to consumers – not, as now, the consumption by the producer. It is not winning – but the general welfare and culture for the sake of producing are: not to the producers, but for the sake of consumers. It is the future mission of the Parliament, the coinciding interests of all To represent consumers and to defend against the divergent interests of Producer groups whose voice today are still the deputies and parties.

4 REVOLUTION AND TECHNOLOGY

The economic upheaval of the present anarchy in production to a new order in Europe [143]
to create, must never forget its productive mission and must guard against the destructive methods of Russia to lapse. Because Europe is its northern location and Overpopulation more than any other continent on organized labor and industrial production instructed. It may not even live temporarily on the charity of his miserly nature; everything that has accomplished it,

it owes the deeds of his labor army. Its radical Disorganization by war or anarchy means the Kulturtod Europe: because by a temporary halt of European production should at least hundreds of millions of Europeans starve; such a disaster could Europe, the resistance force Russia lacks not survive. -

The ethical demands of the coming upheaval in Europe that it protects human life and Hallows -:

the technology demands of the coming revolution in Europe, that it protects the human activity

and sanctifies. Whoever kills a person willfully – transgresses the sacred spirit of the community, and who a Machine wantonly destroyed – presumptuously the Holy Spirit work. This double transgression has guilty in the highest degree of capitalism in the world wars, communism in

the Russian Revolution. They knew neither reverence for human life currently human creativity.

If Europe is teachable, it can learn from the Russian Revolution, which methods it may not apply, for her it was a cautionary tale about the importance of technology and for the [144] Revenge, which it assumes its detractors. Russia's rulers mentioned, their country and the world

to ethical goals and military means alone can deliver – instead of working and Art. They have brought the industry and technology policies of their country to the victim. But while they reached for the stars of equality, they lost the bottom of the production under their feet – and then rushed into the abyss of misery. To get out of this abyss, in the degenerate peoples of Russia to save, the Communist leaders are forced to take their capitalist mortal enemies to call for help against the overwhelming Russian nature, once Napoleon's great army was shattered today and Bolshevism with the same Fatal threat. Europe follows the destructive example of the Russian revolution, it risks rather than a New to penetrate post-capitalist order, pre-capitalist in the primitiveness Barbarism sink back and be forced once again to capitalist epoch going through. His mental clarity, it may save them from this tragic fate: otherwise it was made to him as a patient who dies from heart failure in anesthesia – while at it an ingenious operation is completed. Because the heartbeat of Europe is the technique: without Technique can not live – even under the most liberal constitution. Prior to the distribution of goods can be paced, the production of goods must be saved: for what good is equality, If all starve? And what of inequality when no one need suffer?

The European revolution would multiply their production, rather than to destroy them – their [145]

Technology revive, instead of destroying it. Only then they would have a chance of success and lasting Achieving their ethical ideals. The technical organization and machinery in Europe are the foundation of his future culture, Europe is trying to set up this cultural building the political roof before its technical foundations are – the building collapsed and buried together with his Ruins the frivolous builder together with the unfortunate inhabitants. –

5 DANGERS OF TECHNOLOGY

Where ethical demands, unless they are blind to technical necessities – has The course of the Russian Revolution showed, while lead technical progress if they are blind ethical necessities – has shown the course of World War II. Technology without ethics must also lead to disasters, such as ethics without technology. If Europe makes no progress in ethical terms, it must come from a world war in the other stagger: this will be more dreadful, the higher the meantime, the technique developed. Europe's collapse is therefore inevitable, if not ethical progress Keeps pace with the technical. Yet it would be equally ridiculous and cowardly, because of the

Possibility of technical culture disasters to combat the technology as such and condemn – as it would be ridiculous and cowardly, because of the possibility of railway accidents, the To avoid railroad and verpönen. [146]
While Europe is expanding the working state, it must never forget to prepare the State for Culture. The support of the ethical development: teachers and priests, artists and writers – prepare
man for the big feast day, which is the goal of the technology. Their significance is as large as that of engineers, chemists, doctors: make this the body of the coming culture – that the soul. Because art is the body, the soul of the ethics culture. Here is their contrast – here their relationship. – Ethics teaches people the right use of power and freedom, the technology he granted. An abuse of power and freedom is fatal to humans as Powerlessness and lack of freedom: through human malice could life in the future Period of leisure will be even more terrible than in the present period of forced labor. Of ethics, it depends on whether the technique leads man to hell or to heaven. The machine carries a Janus head: handled witty, she is the slave of People and its future secure his power, freedom, leisure and culture – mindless handled, is the machine to enslave people and rob him of the rest of his power and culture. Fails to make the machine to a human organ – man must sink to a part of the machine. Technology without ethics is a practical materialism: it leads to the downfall of humanity in People, and his transformation into a machine, to persuading the people to alienable and to give his soul to things. All technical [147]
Progress but is harmful and worthless when the man while he conquered the world, its Lost soul: then it would be better if he had stayed animal. How were necessary under martial peoples armies and wars for the preservation of freedom and Culture – that work and technology are needed in poor and overpopulated parts of the world to Preservation of life and culture. But the army must remain subservient to political goals – the ethical technique. One technique that frees itself from ethics and for a Holds in itself, is just as disastrous for the culture as a State army, the
emancipated themselves from the policy and considers himself an end in itself: a leaderless Industrialism has the culture well into the abyss – like a runaway militarism the state. As the body's organ of the soul, then the technique of ethical leadership must submit; they must be careful not to fall into the error of the art in the Proclamation of l'art pour l'art has committed, for neither art nor art, nor science, nor politics are End in itself: they are all just paths that lead to the people – the strong, accomplished Humans. –
6 ROMANCE OF THE FUTURE
In hard and difficult times the longing and with it the romance grows. Our time has given birth to a romance: everywhere the desire to encourage foreign, beautiful worlds to Help Us Overcome the gray monotony [148]
our working days. The romance of modern care facilities: cinemas, theaters and novels are like Window, from which the forced laborers of the European penitentiary can also look into the Free. – The modern romance has four main forms: The romance of the past that takes us back into more colorful and clearer epochs of our History; the romance of the distance that opens up the large east and the Wild West, the Romance of the occult, which penetrates into the secretive precincts of the life and soul and meets the barren life with wonders and mysteries; the romance of the future, the solace to people about the bleak today by the View on a golden morning. Spengler, Kayserling and Steiner come against this modern romance; Spengler provides access to the cultures of the past – Emperor Ling, the cultures afar – the Steiner Realm of the occult. The great impact that these men on the German intellectual life exercise, is partly due to the romantic yearning of the long-suffering peering into the past, into the

distance and the sky German people, to comfort there finding. – In the past, into the distance and the imagination leads to the afterlife – in the future a reality. Therefore, neither historicism nor Orientalism, nor occultism as the acts actually driving force of our time – but the romance of the future: it has the idea of Born future state, and thus the movement of world socialism: it has the idea of [149]
Testified about people and thus initiated the revaluation of values. Marx, the herald of the future state and Nietzsche, The Herald of superman are both romantics of the future. You lay the paradise either in the past – even in the distance – even in the hereafter: but in the future. Marx preached the coming kingdom of the world work – Nietzsche the coming kingdom of the world
Culture. Everything today is concerned with the expansion of the working state, must take a position to socialism – everything today is concerned with the preparation of the civilized State must Position to take over people. Marx is the prophet of the morning – Nietzsche the Prophet the day after tomorrow. All major social and intellectual events in Europe today somehow to make the Work of these two men: the social and political world revolution, is devoted Marx'- the ethical and spiritual world revolution is marked by Nietzsche. Without these two men would be the face of Europe to another. – Marx and Nietzsche, the Herald and the social ideal of the future are your own special, both Europeans, men, Dynamicist. From the fixation of their ideals in the future arising And will need to realize them through deeds. Contain their dynamic ideals
Demands: they want people to not only teach, but beat down, turning his Looking forward, and thus act as Umschöpfer the company and the people. In their Polarity reflects the essence of the European spirit and the future of European Fate. – The highest, last ideal of European Future [150]
romance is not turning away – return to nature but on a higher level. In the service of this Ideal is the culture, ethics and technology. After hundreds of thousands of years of war will man again make peace with nature and return home to their realm, but not as her creature – but as their Lord. For man is in terms of its constitution Overthrow planet: yesterday it was anarchic, tomorrow they will be monarchical. One of the billions of creatures reaching for the crown of creation: the free, the unfolded man royal ruler of the earth. – [151]
PACIFISM 1924

1 TEN YEARS OF WAR
The peace that was in ruins ten years ago, is not recovered to this day. In the five-year war period was followed by a five-year half-war period in Europe. In this Period covered the Russo-Polish and the Greek-Turkish war, the occupation of the Ruhr, the Fighting in Upper Silesia, Lithuania, western Hungary, Fiume, Corfu, the civil wars in Germany, Italy, Spain, Hungary, Ireland, Greece, Bulgaria and Albania, the proliferation of political killings and national hatred, the collapse of currencies and the Impoverishment of entire peoples. The worst decade of European history since the migration forms a worse indictment of war than they could ever put forward and pacifists can: However, this defendant is neither his liberty nor his honor, still in Life have been punished, but can be anywhere celebrating in triumph, dictates the European Policy and prepares to pounce again on the peoples of Europe, in order to definitively destroy. For there is no doubt that, particularly as a result of the progress of military technology, Gift manufacturing and aviation, the next European war did not weaken this continent, but would destroy. To this hazard which affects him personally immediately, every European must take a position. It appears to him inevitable, it remains the only logical consequence of the emigration by a third party [155]

Continent. It appears they averted, there remains the duty of the struggle against the war danger and their support: the duty to pacifism. To remain Europeans, today is not just a fate – but also a responsible Task, the solution of which depends the future of each and every individual.

*

Pacifism in Europe today is the only real policy. Who of a war salvation hopes are to romantic illusions. The majority of European politicians seem to recognize this and to wish for peace - and with them the vast majority of Europeans. This fact can not calm the pacifists, who remembers that in 1914 this the case was, even then, most wanted statesmen and the majority of the EuropeansPeace: and yet broke out against their will, the war. This outbreak was by an international coup of war against the minorities friendly anti-war majorities in Europe. This coup, long prepared, seized a favorable opportunity by surprise by subject and keywords the unsuspecting peoples whose fate now through those years Minorities remained abandoned.

So it was a World War II through the determination of the militants and the weakness of Pacifists. As long as this ratio remains, a new European war every day break out. For now, as then there is a small but energetic minority of War large majority but energized peace opposite; she plays with the war, instead of him mash, they appease the warmongers, rather prostrate, thus creating the same Location as 1914.

*

[156]

Pacifism forgets that a wolf is stronger than a thousand sheep – and that the number of Policy as the strategy should decide when it is well managed and well organized. This is the pacifism today as little as ten years ago, he Had this been even then, war would not be broken and he would be so today, as Europe would be faced with a new Wars safe. The impotence of pacifism is today as it was in the fact that quite a lot of peace want, but very few want it, that many fear war – but only a few it fight. [157]

2 CRITICISM OF PACIFISM

The passive war blame the European pacifism. His poor leadership, its Weakness and lack of character has encouraged the warmongers, to start the war. The supporters of the idea of peace, in 1914 for her ideal not timely and not strong enough have occurred that are responsible for the war outbreak. But if today, after this experience and knowledge, an opponent of the war at that

Passivity insists he invites an even heavier blame on himself by the future war indirectly provides feed. A wealthy pacifist who does not finance the peace today is half a warmonger. A pacifist-minded journalist who does not promote peace today – is also a Half warmongers. A selector which selects a candidate from within the political motives of the will for peace he is not convinced – so signing himself and his children half a death sentence. The duty of every pacifist is within its means the threat of future war to prevent, and he is doing nothing in this direction, it is either not a pacifist or faithless.

*

Pacifism has learned nothing from the war: he is now much the same as 1914. If he does not recognize his mistakes and not [158]

converts, militarism is away below in the future about him. The main problem with the European pacifism are: Pacifism is apolitical among its leaders are too many fanatics, too few politicians.

Therefore, pacifism is based on many illusions, not expecting given facts, not with human weakness, folly and wickedness: he draws the wrong Requirements wrong conclusions.

Pacifism is boundless, and he does not understand his goals limit, he achieved nothing, because he wants everything at once. Pacifism is farsighted, he is reasonable in the target – but unreasonable in the media. He Want to be directed to the future – and leaves the presence of the intrigues of the militants. Pacifism is haphazard: he wants to stop the war without replacing him, its negative The aim is lacking the positive program of an active world politics. Pacifism fragmented, he has Sects, but no church, his groups work in isolation, and without a unified leadership Organization.
Pacifism maintains appendage to be instead of center political programs, their focus is a domestic political setting, whereas their pacifism is more tactical than principle. Pacifism is inconsistent, he keeps mostly prepared a "higher ideal", ie a sent word against uncritically withdraw, as he has done so in 1914 and also would be willing to do in the future.
*
The greatest evil of pacifism are the pacifists. It also does not change the fact that among them the best and most important men find our time. These are the following criticism exception.
[159]
Most pacifists are dreamers who despise politics and their agents instead of operate, therefore they are not taken very politically to the detriment of its goals seriously. Many pacifists believe to change the world by preaching – rather than through action: they compromise the political pacifism by him with religious and metaphysical Speculations prevail. Usually the fear of war is the mother of pacifism. Extends this fear also the danger to the lives of other pacifists, so it prevents it, for the To expose cause of peace. The bravery and self-sacrifice of pacifists is less than that of the militants, many recognize the danger of war – but few bring personal or material sacrifices in order to avert. Instead Fighter are they quitters of pacifism, others struggle left, on whose fruits they participate. Many pacifists are gentle natures that are not only afraid of the war – but also the fight against the war, her heart is pure, but her will weak and therefore their combat value illusory. Most pacifists are weak persuasion – like most people, incapable of Mass suggestion to brave the decisive moment – they are pacifists in peace, Militants in the war. Only a solid organization, led by a strong will, they can permanently force in the service of peace. [160]
3 RELIGIOUS AND POLITICAL PACIFISM
The religious pacifism fought the war, immoral – the political pacifism because he is unprofitable.The religious pacifism sees the war is a crime – a political pacifism Stupidity.
The religious pacifism wants to abolish war by changing the people – the political pacifism wants to prevent the war through changes in circumstances. – Both forms of pacifism are good and right: they separately serve the human Peace and progress, only in their mixing them hurt each other more than they look at each good. However they should support each other aware: it is therefore natural that the Also ehtischer pacifist political arguments served to the advertising power of its propaganda to strengthen, and that the decision in the case, the religious pacifist pacifist policy will support – instead of militaristic.
*
In his methods but has the practical ethics of pacifism pacifism emancipate: otherwise he remains incapable of leading the struggle against militarism successfully. In politics, the Machiavellian methods of militarism have proven to be better
[161]
the methods of the Tolstoyan pacifism that consequently had to capitulate in 1914 and 1919. Will the future of pacifism win, he must learn from his opponents and his Tolstoyan Goals with Machiavellian means follow: he must learn by robbers how to deal with Robbers bypasses. For who in the sense of violence throws away his gun at robbers helps ensure that only the

robbers, only to force, only the injustice. Therefore, the political pacifist must acknowledge the fact that in the current politics of nonviolence not violence has grown, that only he can renounce violence, who, like Christianity, with Expects centuries. But that can not Europe: wins the peace here is not soon, so be in 300 years only Chinese archaeologists disturb his rest churchyard. It is not enough, that the european peace to win: he does not win soon, his victory is illusory.

*

Who wants to play a game successfully, you must submit to the rules of the game. The rules of the game Policy are: cunning and violence. Wants to engage in the practice of pacifism policy, it must be the means to Operate fighting militarism. Only after his victory he could change the game put right and the place of power. However, as long as the policy might is right, pacifism must be based on power. Lets the power he war friends, while he himself supported only on his right – As he does, as moralizing, only the future wars feed. A politician who wants to use force, like a surgeon who does not want to cut: Here, as there, it is important to find the right balance between too much and too little: otherwise the patient will die rather than recover. [162]

Politics is the study of the conquest and the proper use of power. The inner Peace of all countries is maintained by law and violence would have no legal force immediately lead to chaos and anarchy, that is the worst form of violence. The same fate threatens the world peace – if its law does not support a international organization is power. Pacifism as a political program may therefore not reject violence: only he must they use against the war – instead of war.

*

The distrust of the peace-loving masses in the political leadership of the pacifists, the seemingly

The paradox is explained by the fact that most pacifists do not speak the ABC of politics. Because as we entrust our representation rather a clever lawyer in a process as a clumsy – even if this is not so good: so put the peoples their Fate prefer skillful than in kind hands. The pacifists are only conquer the political confidence of the masses, when they, according to the Words of the Bible, not only are gentle as doves – but wise as serpents; when they not only noble in goals – are also skillful in the media, as their militaristic rivals. [163]

4 REFORM OF PACIFISM

The new age calls for a new pacifism. Statesmen to take its tip, rather than Dreamer, fighter to fill its ranks, instead of whiners! Only a state-wise pacifism can convince the masses, only a heroic pacifism they carried away! The new pacifists should be optimist of the will – but pessimists of knowledge. They to the dangers that threaten the peace, neither overlooked nor exaggerate – but: fight. The claim: “A new war is impossible.” is as false as the Statement: “A new war is inevitable.” Whether the possibility of war in Will transform reality of war or not depends primarily on the energy and Prudence from the pacifists. Because war and peace are not natural events – but People work. Therefore, the pacifist must take the peace against the following position: “Peace is threatened; Peace is possible; Peace is desirable: So we create peace! “

*

The new pacifism must confine its objectives to achieve them, and the only demand what he is determined to enforce. For the kingdom of peace can conquer only gradually and [164]

Step forward in reality is more than a thousand steps in the imagination. Boundlessly programs attract only dreamers – whereas they repel politicians: a politician can but do more for peace than a thousand dreamers!

*

The pacifists of all nations, political parties and ideologies in need of international Policy form a phalanx with a single management and common symbols. A fusion of so many divergent groups is impossible and impractical – but their Cooperation is possible and necessary. The pacifism of every politician must call clarity about his position on war and Peace. In this vital question every voter has a right to his position candidates to know to know exactly under what precise circumstances, agree that the war would be, and what resources it intends to use to prevent the war. Only when voters as intervene in the foreign policy on this, instead of, as before, To be fobbed phrases and key words – could be mirror images of the parliaments Peace will be that animates the masses of workers, peasants and citizens of all nations.

*

The new pacifism must reform especially the pacifists. Pacifism can only win if the pacifists are willing to sacrifice in the struggle for peace to bring honor, money and life, and if the number hefty pay pacifists – the energetic action. As long as the masses of the militants who are prepared daily, their lives for their ideal add, heroes [165]

see – the pacifists but weaklings and cowards, the enthusiasm for the war is be stronger than the enthusiasm for peace. Because the power of persuasion lies in the things – but force the enthusiasm in people. This power to inspire, will be stronger the more the pacifist fighter, apostles, Heroes and martyrs to their idea – instead of their lawyers and beneficiaries. – [166]

5 WORLD PEACE PEACE AND EUROPE

The objectives of religious pacifism and are absolutely simple – the objectives of the policy Pacifism and relatively diverse. Every political problem requires a special opinion of pacifism. There are three main types of war: the attack, defense – and the war of liberation. All pacifists are opponents of the war of conquest, and the way to combat it is clear mapped out: mutual insurance of states to the common defense Peace breaker. One such organization as the League of Nations in planning today guarantee pact will protect in future wars of conquest and the nations before them at the same time individual Defense Actions spare. Much more difficult is the problem of the liberation war. Because this is in the form of a War of aggression – in essence but a defensive war against a frozen conquest. One Pacifism, makes the liberation wars impossible to take the party of the oppressors. On the other hand, the international legitimacy of the liberation war would be a carte blanche for Wars of conquest. After the liberation of oppressed peoples and classes is the most popular of all pretense And since it anywhere races, race splitter, races and classes out there that are, wars of conquest feel oppressed or are there really, today would be a pacifism, the liberation war, the allows practically illusory. [167]

So here are two theories opposite: the conservative pacifism saturated peoples whose aim is to fight any peace breaker, preserving the status quo and the present domination – and the revolutionary pacifism, which aims a last world war for the liberation of all oppressed classes, nations and races and thus the Destruction of any future cause of war and the reasons – the pacifist world republics. The conservative pacifism has its headquarters in Geneva League of Nations – the revolutionary in the Moscow International.

*

The Geneva pacifism wants to keep the peace today without eliminating the causes of conflict, the to lead to a future war threaten; Moscow wants the international pacifism Explosion accelerate to at least secure a future for the Kingdom of Peace build. It is to be feared that Geneva will be too weak to keep the peace – and Moscow weak to build it. Therefore, both tendencies threaten their radicalism to World peace. A partial solution to this dilemma is an

evolutionary pacifism, which aims gradual reduction of the national and social oppression at the same time Maintenance of peace. This pacifism that such a narrow rope over a double abyss leads, requires skill of the highest political leader and a large political understanding of peoples. Nevertheless, it must be tried by all who the honest Want peace.
*
The two most difficult problems of peace are the future: the Indian and the Australian Problem. In the Indian question (which is a special [168]
case of the general colonial question) to be the will of the nation to Indian culture political independence and the will of Great Britain, it in his State Associations hold, seemingly irreconcilable. This situation irritates the Asian (Asian and half) Nations to unite in one day with India to a great liberation struggle. The Australian question (which is a special case of Pacific immigration question) turns the lockout of the Mongols from the Anglo-Saxon settlements. The strong Population growth of the Mongols is out of proportion to their lack of Settlement areas and threatens one day lead to an explosion in the Pacific Ocean, them when no valve is opened. On the other hand, the white Australians know that a Approval of the Mongols would urge shortly in the minority. Which solution will find this problem once when China will be as prepared as Japan, is indeterminate. The peaceful solution of the world problems is a very difficult task of the British, Asian and Australian pacifists. The European pacifists, however, must clearly recognize that a military solution to this Questions is more likely than a peaceful, but that they lack the power and influence, To prevent this impending war.
*
This finding explains the mission of the European pacifism: he has not the power to Pacifying globe – but probably he has to give the power to Europe permanent peace, by solving the European question and kept its part of the world before, and those in Asian to be involved pacific future conflicts. Consequently, should the political pacifism Europe learn limit and distinguish his goals, he only [169]
want – and what he can achieve them. Without his powers to span, he must first wrestle in his own part of the world to the lasting peace and the Americans, British, Russians left and Asians in them had fallen into parts of the world to keep the peace. There but all must remain pacifists of the world in constant touch with each other, as many problems (Especially the disarmament), can only be solved internationally, and as the international pacifism must try to avoid conflict between those world complexes and mediate. In relation to those East Asian dangers of war are the European peace issues relatively easy to solve. Is not an insurmountable obstacle to peace in Europe Clear. In a European war no one could win some but lose all everything. The winner would mortally wounded – the losers annihilated from this mass murder emerge. Therefore could only be a new European war by a crime of Militarists, through the carelessness of the pacifists and the stupidity of politicians. It can be prevented if every country in the war-mongers are kept in check, the pacifists do their duty and protect the interests of their peoples statesmen.
*
Securing peace in Europe, which has now become the Balkans of the world, forming a significant step forward for world peace. As the World War II in Europe its output took – this could perhaps also the world peace of Europe once take its output. Under no circumstances is to think of a world peace, not before the European peace in a stable system is anchored. [170]
6 REAL POLITICAL PEACE PROGRAM
The European threat of war is divided into two groups: the first is in the national Justified oppression – the second in the social. Today threatening the border issues and the Russian

question the European peace. – The essence of the border issue is that most European states and peoples with their current limits are dissatisfied because they national, economic or strategic

Demands of the nationalists do not comply. A peaceful change of borders today is impossible with the current importance: hence the nationalists prepare those discontented States border changes by a new war before and force their neighbors to armor. The Russian question today is rooted in the fact that at the open eastern border of Europe World power group whose leaders profess it as their goal, the existing system in Europe violent overthrow. To achieve this goal, they support social irredenta Europe with money and hope to come back soon in a position this propaganda money at the outbreak of to be able to resend European revolution Soviet troops.

For reasons of principle opponents of today's Russia is pacifism professes to be militaristic methods and organized a strong army with the help of the world map at least in Europe [172] and Asia to thoroughly change. Once this army will be strong enough, they will undoubtedly march against the West. *

These two problems which meet at each point (Bessarabia, Eastern Galicia), daily threaten the peace of Europe. Any European pacifist must be with them deal and try to avert them. The Pan-European Programme *) is the only way these two looming war with real political means to prevent and secure the peace of Europe. Its aim is to: 1 Security of intra-European peace through pan-European arbitration agreement, Warranty pact inch collar and minority protection. 2 Securing peace with Russia through a pan-European defense alliance, by mutual recognition, non-interference and limit guarantee, joint disarmament and economic cooperation, as well as by the reduction of social oppression.3 Assurance of peace with Britain, America and East Asia through compulsory Arbitration agreements and regional League of Nations reform.

*

The Pan-Europe program is the only possible solution to the European border problem. Because the incompatibility of all national aspirations, and the tension between the makes geographically-strategic, historical, economic and national borders in Europe an equitable border management impossible. A change of boundaries

_____

*) See: Pan-Europe "by RN Coudenhove Kalergi (Pan-Europe-Verlag, Vienna).

[172]

overcome old injustices, but set new in its place. Therefore, a solution to the European border problem is possible only through its elimination. The two elements of this solution are: A. The conservative element of the territorial status quo, the existing limits stabilized, thus preventing the impending war; As the revolutionary element in the gradual elimination of borders in strategic, economic and national terms, which destroys the germs of future wars. These border security, coupled with their degradation, preserving the formal structure Europe, while changing its nature. Thus, it ensures both the present and future peace, economic and national development in Europe.

*

The other European war danger is Russian. The Russian militarization arises one hand, the fear of anti-Bolshevik invasion, supported by Europe would – on the other hand, the will, in a sign of social liberation war of aggression against Europe to lead. Therefore it must be the goal of the European pacifism be equal to Russia before a European and secure Europe against a Russian attack. The first is by honest desire for peace possible – the second by military superiority. This military Superiority in Europe without increasing its armor immediately

reached by a pan-European defense alliance. The European pacifism must not this military superiority in an arms race degenerate [173]
leave, but they must to base a Russian-European disarmament and understanding making.
*
Europe does not have the possibility of Russia's political leaders whose System is expansive to change. Since it can not persuade the same for peace, they must force for peace. If a neighbor is peacefully oriented, the other calls warlike, as pacifism that military superiority is on the side of peace. A reversal this ratio means the war. It is a delusion of many pacifists in their own arms limitation the safe way to To see peace. May the peace calls disarmament – under other circumstances but armor. Would, for example, England and Belgium in 1914 has strong armies, so would the English mediation proposal just before the disaster more likely to Had acceptance.
If today about a people from pacifism to conscientious refusal to confess, while his Neighbor lurking on the opportunity to attack it, so it does not promote peace but the War. If another nation increases its armor to protect his peace and thereby provoked a peaceful neighbors to the arms race – as it promotes not peace, but the war. Each problem calls for peace individual treatment. Why Europe can not today Peace same methods against England and Russia apply. The peace with England, whose policy is stable and pacifist, can be based on contracts – of peace with Russia, which is located in a revolution and its war plans against the European system is not denied, requires military fuses. [174]
It would be as apolitical and unpazifistisch to the Soviets over to contracts to leave – like England against the fleet. On the other hand has the European pacifism to be ready, a pacifist Russia, which disarms and its intervention plans honest waived as to face, such as the pacifist England.
*
Europe pacifists must never forget that Russia on behalf of the social relief upgraded and that millions of Europeans would interpret a Russian invasion as a liberation war. This war is so imminent, the more they believe in the masses of Europe in order to attacks. As the national hazards of war can be averted only by a permanent reduction of national oppression, can this social danger of war be averted only by reducing the social oppression. The social irredenta Europe will only fall of the Moscow International if you The practical evidence is provided that the location and the future of the workers in the democratic countries is better than in the Soviet Union. Manage the communism of the Against Beweiss, then no foreign policy of Europe before the revolution and the terminal Preserve Soviet Russia.
*
This shows the close connection between domestic and foreign policy, between freedom and Peace. Since every oppression, whether it is now nationally or socially, the seed of war in brings to the fight against oppression is an essential part of the Struggle for peace. [175]
Each suppression forces the oppressor to maintain a military force Oppressed and their allies but for warmongering. Conversely, a war and Armaments policy the government in power, the strongest instrument for internal political Oppression in the hand: the army. Therefore, the European and world peace only then be permanently secured if the religions, nations and classes will cease to suppressed feeling. This is the reason why peaceful foreign policy goes hand in hand with liberal Domestic policy – war policy abroad but with oppression inside. [176]
7 PROMOTING PEACE OF THOUGHT
Besides the Erkämpfung his pacifist foreign policy of peace program should not Missed opportunity to promote international cooperation and understanding. This determines the attitude of pacifism, the League of Nations. Today the League of Nations as a peace institution

is very imperfect, and he is especially difficult burdened by the legacy of the war that gave him birth. He is weak, unarticulated, unzuverläßlich, he is also a torso, so long as the United States, Germany and Russia to stay away from him. Nevertheless, the League of Nations is the first draft of a
international organization of states of the world, which will replace the existing anarchy States is to come. He has the immense advantage of existence against all better institutions only Projects. So every pacifist must support the weak, frail, embryonic League of Nations: he will criticize him but do not fight; work on his transformation – but not to its destruction.
*
Each pacifist should help to eliminate the stupid ethnic hatred, and all the harm no benefits. This he does best by spreading the truth and fighting the malicious and ignorant national hatred. [177]
Because a major cause of national hatred is that the people do not know each other and seen only in distorted images after the statements of a chauvinist press and literature. To to combat these distortions should pacifism create an enlightening folk literature, Promote translations, as well as the exchange of professors, teachers, students and children. By international agreement, the chauvinist agitation against foreign nations is in School and Press be fought ruthlessly. To promote the idea of peace and the fight against warmongering should in all States arise peace ministries, keep in touch with each other and with all pacifist organizations at home and abroad to serve the international reconciliation.
*
One of the main tasks of pacifism is the introduction of an international Understanding language. Because before the people can talk to each other can be difficult from require them that they understand each other. An international language would have the purpose that every man his home Native speaker while he is in dealing with members of other nations of the Understanding language served. As needed every man who leaves his home, only one Understanding language to master, while today it needs more foreign languages. As the only international language Esperanto and English are eligible. Which of these both languages is selected for international transport is irrelevant next to the Demand that the world agrees on one of these two languages. [178]
The English language has over Esperanto the great advantage that they half in Australia, Asia, Africa and America as well as in large parts of Europe already the role of a has assumed international language, so that in these areas their official Introducing only the sanction of an existing practice would be. Then comes that they in their Intermediate position between the Germanic and Romance languages for Germans as for Novels is easy to learn, as well for Slavs, who already has a Germanic or Romance Dominate language. In addition, English is the language of the two most powerful kingdoms of the earth and the most common mother tongue of the white man. The introduction of international auxiliary language could by a proposal of the League made mandatory, it first in all secondary schools and teacher training institutions in the world introduce and after a decade in the elementary schools.
*
Entails the dissemination of information and the fight against human ignorance rapid prospects for success of the peace propaganda in itself, as the spread of Humanity and the struggle against evil. Because human beliefs are changing more rapidly than human instincts. And Peace movement would have it, at least in Europe, did not need to in the human heart appelieren – if they could rely to some extent on the human mind. As the Enlightenment with witch burnings, torture and slavery is finished – it is one day with the war, that relic of a barbarous age of

Humanity, are finished. [179]

When this will happen is uncertain, that this will happen, definitely. The pace depends on the pacifists. That the people of hundreds of thousands of years, finally have learned to fly, was much more wonderful and improbable than that one day will learn to live in peace with each other. – [180]

8 PEACE PROPAGANDA

The peace propaganda is the necessary complement to the policy of peace: because the pacifist
Policy in the short term – the pacifist propaganda in the long term. The peace propaganda alone is unable to prevent the imminent war, since they be required for the effect of at least two generations, the peace policy alone unable to secure the permanent peace because of the rapid development in our age Sphere of politics is hardly enough for two generations. The peace policy can best through great skill a pacifist temporary create order, however, to offer the possibility of peace propaganda, the people morally disarm and to convince them that the war was a barbaric, impractical and obsolete means to host international differences is. For, as long as this knowledge has not established itself internationally and as long as people there who regard war as the most appropriate means to achieve their political goals, peace can not be based on disarmament, but only to the military superiority the pacifists. Complete disarmament is possible only after the victory of the idea of peace – as the Abolition of the police would be possible only after the extinction of crime: otherwise leads the abolition of the police to the dictatorship of comparison [181]
breaking – the abolition of the army to the dictatorship of the war.
*
The pacifist propaganda directed against the war instincts, interests and war War ideals. The struggle against war must be guided by their instincts Weakness and distraction and by strengthening the opposite instincts. Above all, it is the nations of war to wean and so their instincts war to die leave, such as smoking, drinking and morphine by their failure to exercise their inclinations store. The means for weaning War is peace. The sport is very appropriate, the human, especially the male martial instincts of the war to divert setting. It is no coincidence that the peoples of Europe sportliebendsten (British, Scandinavians) are the most peaceful at the same time. Only the fighter is an exception: it preserves the most primitive form of struggle and strengthens the murder instincts, instead of deriving it. It has a lot to preserve the European militarism contributed to that in many European countries, the hunting of the main sports of the ruling Box and men was: because the hunting educates easy to disregard foreign life and
blunts against bloodshed.
*
The condemnation of the war must never degenerate to a conviction of the fight. Such Derailment of pacifism would only striking arguments against the militants in the hands play and compromise the pacifism ethically and organically. After fighting and fighting spirit are the creator and sustainer of human culture. The end the [182]
Struggle and the death of the human struggle instincts would be tantamount to End and death of the culture and the people. The fight is good, only the war is bad because he of a primitive, crude and outdated form international struggle is like the duel a primitive, crude and obsolete form of the society. Goal of pacifism is not the abolition of the fight, but the refinement, Sublimation and modernize its methods.
*

Nowadays, the economic struggle in the form of terms to replace the military: Boycott blockade and take the place of the war, the political strike in place of the revolution. China has with the weapon of the boycott won several political battles against Japan and Gandhi attempted to perform this bloodless method the Indian liberation struggle. A time will come when instead of the national rivalry with knives and lead balls with spiritual weapons will be fought. Instead wettzurüsten, then the nations will vying with each other in scientific, artistic and technical achievements in Justice and social welfare, in public health and public education and in the
Bringing forth great personalities.
*
The second task of the peace propaganda is the struggle against the war interests. This propaganda is the peoples and individuals the low chances of Profits and the enormous risk of losing evidence, with the result that the Present war [183]
has become a bad, risky and unprofitable business. As for the people, has Norman Angell *) provided that evidence already before the war and the World War II has confirmed his thesis shiny. Whether from a national point of a victorious liberation war of India or a conquest Australia would outweigh the sacrifices by the Mongols, likes remain an open question: safe however, is that economic in a new European war the victors, political, and national respect severely damaged, would emerge from the struggle, while the conquered people would be destroyed forever. The potential for profit is no relation secure losses.
*
Personally interested in the war are only ambitious politicians and the military on the one hand, which Hope for glory – and greedy war contractors on the other hand, the shops are hoping for. This Groups are very small, but very powerful. The first group, in democratic states of a resolute pacifism be sidelined: politicians, who put their ambitions on the welfare of their peoples, should serve as Criminals are treated. Of the officers is often claimed that their warlike attitude is professional duty. In States whose policy is pacifist, this would be a serious mistake, because there is the army not as a means of conquest, but as a necessary weapon against foreign war will.
It would therefore be necessary that the very officers are trained to pacifists, but heroic Pacifists who are always ready to give their lives for the preservation of peace and feel as a crusader in the fight against the war.

_____
*), The false statement “by Norman Angell.
[184]
The industrialists who yearn for the war because of the war profits should noted is that probably at the output of the next European war, Bolshevism stands. Thus, they expected with a probability of about 50% at the end of the war Expropriation, if not the gallows. The business of war loses his views by this Stimulus. Because after all, it appears advantageous for the industry, with the relatively narrow but to settle for safe gains peace, instead of the bold but life-threatening Grab war profits. This argument is important because it deprives the war propaganda their golden motor and the peace propaganda feeds.
*
The peace propaganda must also human imagination against future war mobilize. You must educate the masses about the dangers and horrors that they in Case of war threaten: the new rays and gases that entire cities can ausmorden; about the impending war of extermination, the less against the front, as against the hinterland would judge; across the political and economic consequences that such a war for winners and vanquished would entail. This

propaganda needs of the weak and the weak human memory human imagination help out: for the people had more imagination – there would no more war. The will to live would be the strongest ally of pacifism.
*
The war instincts are raw and primitive – the war interests problematic and dangerous – the mendacious war ideals and outdated. [185]
They live on the forgery, the indentifiziert war with combat, warrior heroes, Imagination with bravery, fear with cowardice. They originate from a lost era, from subdued conditions. They were once dominated by a warrior caste and uncritically accepted by free nations. Once the warrior was the keeper of the culture, the war hero, the hero itself, the war, the Element of life of the people whose fate was decided by their bravery in the field. Since then, the war has become unchivalrous, his methods mean, its ugly forms, and the personal bravery is not crucial: the place of the gallant beauty of a Mass Tournament has entered the wretched ugliness of a mass slaughter house. The mechanized war of today has lost its former romance forever. From an ethical standpoint, the defense organized self-defense war – a war of aggression organized murder. Worse still, peaceful people are violently forced other to poison peaceful people and tear. The blame for this instigated mass murder does not meet the performers, but the
Instigator. These are instigators in democratic states immediately the war friendly MPs indirectly their voters. Whosoever therefore afraid to commit a murder, it should consider carefully whom he called his Confidence man sends to parliament! [186]
9 NEW HEROISM
The renewal of the heroic ideal of pacifism smashes the main weapon of militarist propaganda. Nothing gives a stronger advertising militarism force than the Monopolization of heroism. Pacifism would commit through a struggle against the heroic ideal suicide, he would have thus lose all his precious trailer: for the awe of the heroism of the Measure of human generosity.
Pacifism is to try and compete in the hero-worship with militarism, it to excel in paganism. But at the same time he is the hero of his term from medieval Free shell and fill it with the entire contents of a modern ethics. The knowledge must force themselves that the heroism of Christ a higher form of development represents as the heroism of Achilles – and that the physical heroes of the past only Precursors are the moral heroes of the future.
*
No honest pacifist will try to deny the heroism of the men who over the Military force have also used on the front their life for their ideals; voluntarily their Framilienglück, have returned to their comfort, their safety and health to to fulfill their duty. Your heroism is the question of whether they right or wrong [187]
Prerequisites went out, not touched. Nothing could be meaner than the mockery of this Heroism.
The antithesis of this hero make those demagogues who, in Bureau, meetings Editorial offices and parliaments rushed and rushing to war, then, far from the front, the lowest abuse to trade with foreign heroism. The attempt of some militants to monopolize the heroism of the war party,
just as dishonest as the attempt of some nationalists for their party feeling to the National monopolize. After all, who wants to save his people from the greatest disaster in world history, is
at least as patriotic as the one to lead it through a victorious war to new power hopes: only builds on this misconception that to be true. Today, there are some countries in Europe, where

it is perilous for peace enter as the war in these countries prove the apostle of peace a greater Heroism than war Apostles.
*
The most severe and unjust insult to a people but it is when a state, namely the officer class, monopolized the hero character for themselves because there is heroism in each Professional, quiet and great heroism, without glory, without romance and without shiny facade: the heroism of the working of the mind and the heroism of motherhood, the heroism of the Conviction.
And who studied the biographies of the great artists, thinkers, scientists, inventors and doctors,
will learn to understand that there is also another heroism than that of the warriors and adventurers.
*
Everyone is a hero, his private interest his ideal victim [188]
brings: the greater the sacrifice, the greater the heroism. Who is not afraid, is not heroic, but unimaginative. Heroic is only those who his ideals to love overcomes the fear. The greater his fear is – the greater its Overcoming and his heroism.
*
Europe has freed itself from the domination of feudalism – but not from the rule of the feudal values. This is the heroic ideal has become as outdated and rotten as the Concept of honor. Only a renewal can save them. The honor of a people and a nation to become independent of foreign operations and are determined solely by their own deeds. The principle must prevail, that the honor of a nation will never be hurt by is that their flag is pulled from somewhere down drunk: but only in that her judges are biased, bribed their officials, their statesmen are faithless, that they
exiled or murdered their best sons that they provoked weaker neighbors, minorities oppressed, neglected their obligations and contracts breaks. This new code of honor are all issues that due honor peoples stuff divide and drift into war, stop by itself: for every nation there is then as his
Consider honorable duty to make another not to the satisfaction of honor, but to to maintain or restore their own national honor. The shape of this satisfaction is then be easily determined by arbitration. – [189]
Pacifism has the current and the next generation to the heroism Conviction educate. The lie and Gesinnungsfeigheit were to blame for the outbreak of War, they have nurtured and get it to finally stamp their peace impose. That is why the fight against the lie is also a struggle against the war. The Heroism is a heroism of peace of mind, the conviction of His self-control, and only then it can triumph over the heroism of the militants. This heroism of peace is more difficult and less common than the war. It is difficult to curb his passions, as his team; heavier, his own character discipline, as an army of recruits. And many of the concerns an enemy without a Could run bayonet into the body, can not find the courage, conviction a friend confess over. This moral cowardice is the breeding ground of all demagoguery, and the militaristic: for fear of appearing cowardly, today deny their inner million Pacifism, for they are rather to be a coward than to apply for a coward. The victory of the idea of peace therefore is intimately connected with the victory of the moral Heroism that is willing to sacrifice everything rather than the conviction and to purify themselves against all persuasion, extortion and attempted bribery of an impure time.
*
Such peace heroes of pacifism is first in all European countries to organize volunteer army of

peace. This peace army is recruited from heroes as barbaric war and nonsensical political means and as an enemy of mankind reject [190]
and at any time are willing to make any sacrifice for their pacifist beliefs. First, these fighters of peace to as propagandists and agitators that their idea Millions flock to yourself, who want peace. But the army of peace must also be willing be the decisive moment of danger to march against the war and peace to save through their active intervention. At the top of this peace army men are to enter, connect the statesmanlike insight with an unyielding and unwavering desire for peace. Only when such leaders stand at the head of such fighters, Europe can hope to never be overwhelmed and crushed in a war. [191]